HOW TO PROTECT YOURSELF FROM



WAHEED ABDUSSALAM BALY

Protect Yourself from the Jinn and Shaytan

Written by

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Eulogy by

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Table of Contents

Eulogy

Praise be to Allah ﷻ and peace be upon His Messenger Muhammad ﷺ, his family and all his Companions.

While in the Prophet's Mosque in Madina, the scholar, Wahid Abdu-Salam Bali, handed me his book entitled "Protection for Mankind from Jinn and Satan". He desired that I should read it and give him my opinion; so I agreed despite being extremely busy. I read the book from beginning to end, and found it sound and free from error, both semantic and textual. In the context of what he has written, he has covered most of the necessary points; he disproved of the misconceptions of a deviant group of people who denied – both in the former and modern times – the "incarnation" of Jinn in man, their speaking through his tongue, and their knowledge of his insights and desires.

The author of this book has shown an authentic Salaf attitude, by providing authentic and sound Ahadith (Prophetic Traditions), with reference to their sources.

If this book is read from its title – as was said, Shaikh Wahid's book provides two great and useful lessons, rarely seen together in such a book.

The first is confirmation –as in the true doctrine – of the existence of Jinn, aspects of their existence, and the effects of their activities; their lifestyle, for both good and evil, benefit and harm.

Second, it explains how to seek refuge with Allah in order to treat possession by Jinn and Satan. This book offers an explanation of the malady and how to cure it. This is a great distinctive mark, which makes the book an excellent one for every literate believer (male or female) to own.

Finally, I pray: "O Allah, let the author of this book benefit from what he has written, and make it beneficial to anyone seeking the truth from this book, who then learns it and remains guided by it. And peace be upon our Prophet, Muhammad ﷺ, his family and Companions.

Abu Bakr al-Jaza'iri

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Introduction to the Second Edition

Praise to Allah Alone, and peace be upon His Messenger.

After the publishing of this book and its unexpectedly wide distribution in such a short time, I was contacted by many young Muslims and callers to Allah – with praise, inquire or advice. May Allah reward them all. However, I was not content with the praise for the book, because I knew that no person's work – especially those of people lacking knowledge, like me – is devoid of mistakes. So I showed my book to many great scholars, each of whom gave his opinion and his feedback. I took their advice on many points, and eventually I presented the book to our honourable Shaikh, Abu Bakr al-Jaza'iri, may Allah protect him and reward him for all his effort in the field of Dawah.

Two important questions should be noted here:

First, I was asked by many youths whether someone could treat a person who was possessed by Jinn?

The answer is "Yes". By the Will of Allah, you need only have the characteristics of a curer, as described in Chapter Two, and be equipped with the protective means mentioned in Chapter Six; then understand the method of treatment in Chapter Two, be faithful in your intention, for Allah alone, to start the treatment.

Second, someone might say that some Surahs and Verses mentioned in my method of treatment are not confirmed as having been used by the Prophet ﷺ to cure any of his Companions ﷺ.

I say: The whole of the Qur'an can be used to treat a stricken person, and the evidence is as follows;

(1). **﴾We send down in the Qur'an that which is a healing and a mercy to the believers﴿**[1].

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[1] Surat al-Isra', Verse 82.

Some scholars say it means a mental healing, others think it means general healing (mental and physical); for the Qur'an heals both body and spirit.

(2). 'Aishah ﷺ narrated that the Prophet ﷺ entered the house, while she was being treated by a woman, saying: "Treat her with the Book of Allah". The Prophet ﷺ spoke in general terms, without specifying that any particular Surah or Verse should be used.

(3). In the Hadith of *Ruqya* transmitted by al-Bukhari, Abu Sa'id al-Khudri ﷺ reported that he performed *Ruqya* and treated a man with Surat al-Fatihah; at the end of the incident reported in the Hadith, the Prophet ﷺ smiled and asked him: 'How do you know that Surat al-Fatihah is a *Ruqya*?"

I say that in this Hadith, there is clear evidence that a great Companion did not stop to see whether the Prophet ﷺ did *Ruqya* using al-Fatihah or not.

(4). Rather, *Ruqya* with the Qur'an, or any other means such as the Names and Attributes of Allah ﷻ or any Supplication, is permitted so long as it does not include any type of polytheism. It was reported in Sahih Muslim that some people told the Prophet ﷺ that they used to practise *Ruqya* in *Jahiliyyah*. He ﷺ replied: "Show me the way you did *Ruqya*, there is no harm in practising it so long as it is not performed as a form of polytheism".

This is the legal Islamic standard set by the Prophet ﷺ to distinguish between the permitted and unlawful *Ruqya*.

This edition is distinguished from the previous ones by having forty additional pages, highlighted by examples 6 and 7 of Chapter Two. The sixth teaches you how to deal with a disbelieving jinni (demon) and the seventh tells you how to deal with Christian jinni, especially if it is one of their priests.

Finally, I thank everyone who helped me to produce this edition, especially our Sheikh Abu Bakr al-Jaza'iri whose books I read before meeting him.

I ask Allah ﷻ to make this book beneficial to its author, reader and publisher. He ﷻ is All-Hearing and Responsive. And may peace be upon his Prophet Muhammad.

All Praise is due to Allah ﷻ, we seek His Help, and we seek His Protection against the evils of our bad deeds and ourselves. He who is guided by Allah ﷻ, none can lead him astray, and he who goes astray has no guide (to the right path). I testify that there is no deity, worthy of worship, but Allah ﷻ alone, and I testify that Muhammad is His servant and Messenger.

﴾O you who believe, fear Allah as He should be feared, and die not except in a state of Islam (as Muslims)﴿[1].

﴾O Mankind, be dutiful to you Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women. And fear Allah through Whom you demand your mutual rights, and do not cut blood relations. Surely Allah is ever Watchful over you﴿[2].

﴾O you who believe, fear Allah, and always speak the truth. He will put your actions right for you and forgive you your wrong deeds. All who obey Allah and His Messenger have won a mighty victory﴿[3].

The best speech is that embodied in the Book of Allah, and the best guidance is the guidance given by Muhammad. The most evil of affairs are innovations; and every innovation is a Bid'a, and every Bid'a is a deviation, and every deviation is in Hellfire.

It is an obligation for the scholars to act as protectors of the Faith, and to chase away the scepticism of those in doubt and any intrusive idea, because Faith is the foundation of the Deen (religion). I have witnessed many Muslims leave the Deen of Allah, individually and in groups, by visiting a fortuneteller or diviner; they believe in them, and even have faith that they know the unseen. But when you advise them against such belief, they tell you, "Give us an alternative!" So it was an incentive for me to research this subject, asking Allah ﷻ to provide me with the Islamic alternative.

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[1] Surat al-'Imran, Verse 102.
[2] Surat al-Nisa', Verse 1.
[3] Surat al-Ahzab, Verses 70, 71.

The Motives to Produce this Research

There were many incentives for writing this book, including the following:

(1). Before we preach against any practice, we should provide an alternative. For example, I discussed with someone the subject of visiting fortune-tellers and magicians, and explained to him that it is prohibited in Islam. He said to me: "On my wedding night, I wanted to consummate my marriage, but I found myself "tied" and impotent. What was I to do? So I had to visit a magician (to solve my problem). If there had been any alternative, I would have sought it."

(2). Often, when a Jinn possesses a human, it asks him to perform some prohibited acts in Islam, it was therefore necessary to counteract this wrongdoing.

(3). Some Christians use magic as a hidden weapon. I myself have witnessed a Muslim woman who was very much involved in Islamic activities. She was bewitched by a priest, and under the effect of his sorcery, she used to ask her family to get her a Cross. She even used to bow to any priest whenever she met one on the street! But some Muslim brothers managed to cure her thanks to Allah ﷻ and the use of the Qur'an. All praise to Allah ﷻ!

(4). So far, I have never seen a book that deals with this subject in both theoretical and practical aspects. Sheikh Abdal-Khaliq al-'Attar, who has vast knowledge and experience in this subject, is preparing a book, with the title "Spiritual Medicine from the Qur'an and the Sunnah". But, because of his numerous engagements – may Allah bless him – he has delayed writing it.

The subject is too extensive to be covered entirely by two books; it needs further research.

It is for these reasons and others that I started writing on this subject. However, I hesitated a great deal, because this matter is surrounded by dangers. So I sought help from Allah ﷻ, and kept on the straight path, that of relying on evidence (from the Qur'an and Sunnah) in everything I write. Whenever I quoted a Hadith, I mentioned the level of its authenticity or weakness, and its source.

In my research, I have combined both theory, derived from reference books (of *Ahadith*) and practical experience; while relying on texts of the Qur'an and the Sunna to justify everything I have said.

I have divided this study into to two parts:

Book One is exclusively about Jinn and Demons, and is entitled: "Protection of Mankind from Jinn and Demons".

Book Two is about sorcery and the way to thwart it, and so I have called it: "The Sharpest Weapon to Counteract Evil Sorcerers".

Book One comprises six Chapters:

Chapter One: Jinn: a reality, not an illusion.

Chapter Two: Exorcism; a cure for sorcery.

Chapter Three: Satan's attacks on the Prophets.

Chapter Four: Satan's relations with mankind.

Chapter Five: Satan's infiltration in corrupting hearts.

Chapter Six: Man's protection against Satan.

I would like to urge you to accept all that conforms to the Qur'an and Sunnah in my research, but reject anything you may find that contradicts them; for my heart is entirely open to any constructive criticism, based upon the Qur'an and Sunnah.

I would also like, in this introduction, to thank everyone who has helped me produce this book, especially our honourable Sheikh, Abd al-Khaleq Al-'Attar, from whom I have learnt a great deal.

I ask Allah ﷻ to bless us with dediance to Him, in our words, deeds, and all our doings. "O Allah, we seek refuge in You from committing any act of polytheism in anything we have knowledge of, and we seek Your Forgiveness for anything we ignore. May Your Blessings and Peace be upon Your servant and Prophet, Muhammad, and his family and Companions."

Wahid Abd al-Salam Bali

Chapter One: Jinn: a Reality, not an Illusion

Belief in the Unseen

One of the main roots of the Islamic faith is the belief in the Unseen; it is the first attribute that Allah ﷻ has given His Righteous Servants in His Book. He ﷻ says: **﴾Alif Lam Mim. That is the Book, without any doubt. It contains guidance for those who fear Allah (the pious and righteous people): those who believe in the Unseen and establish Salat and spend of what We have provided for them﴿**[1].

Therefore, it is obligatory upon every Muslim to believe in the Unseen, without any shadow of doubt. The Unseen is that which is not in our sight; yet Allah ﷻ and His Prophet ﷺ have informed us about it, as was narrated by Ibn Mas'ud ؓ[2].

Jinn is part of the Unseen and we must believe in their existence, following the evidence confirming it in the Qur'an and the Sunnah.

From the Qur'an

1. **﴾We diverted a group of Jinn towards you to listen to the Qur'an﴿**[3].

2. **﴾O company of Jinn and men, did not Messengers come to you from among yourselves relating My Signs to you and warning you of the encounter of this Day of yours?﴿**[4].

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[1] Surat al-Baqarah, verse 1.
[2] *Tafsir* Ibn Kathir (1/41).
[3] Surat al-Ahqaf, verse 29.
[4] Surat al-An'am, verse 130.

3. **❬O company of Jinn and men, if you are able to pierce through the confines of the heavens and earth, pierce through. You will not pierce through except with a clear authority❭**[1].

4. **❬Say: 'It has been revealed to me that a (small) group of Jinn listened and said, 'We have heard a most amazing Recitation❭**[2].

5. **❬Certain men from among mankind used to seek refuge with certain men from among the Jinn, but they increased them in wickedness❭**[3].

From the Sunnah

(1). Muslim reported that Ibn Mas'ud ﷺ said: "We were in the company of the Messenger of Allah ﷺ one night and missed him. We searched for him in the valleys and hills and said (to ourselves): 'He has either been taken away (by Jinn) or has been secretly killed.' He (the narrator) said: "We spent the worst night that people could ever have spent. At dawn, we saw him coming from the side of Hira'." He (the narrator) reported: "We said: "Messenger of Allah ﷺ, we missed you and searched for you, but we could not find you, so we spent the worst night that people could ever have spent." He ﷺ said: "There came to me a petitioner on behalf of the Jinn, and so I went with him and recited the Qur'an to them (Jinn)." He (the narrator) said: "He then went with us and showed us their tracks and the traces of their embers. They (the Jinn) asked him (the Prophet) about their provision and he said: "Every bone on which the name of Allah is recited is your provision. By the time it falls into your hands it shall be covered with flesh, and the dung of (the camels) is fodder for your animals." The Messenger of Allah ﷺ said: "Don't perform *istinja* with these (things) for these are the food of your brothers (the Jinn)"[4].

(2). Abu Sa'id al-Khudri narrated that the Prophet ﷺ once told him: "I see you like sheep and the wilderness. So whenever you are with your

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[1] Surat al-Rahman, verse 33.
[2] Surat al-Jinn, vesre 1.
[3] Surat al-Jinn, verse 6.
[4] Recorded by Muslim.

sheep or in the wilderness and you want to make *Adhan* for prayers, raise your voice in doing so; for whoever hears the *Adhan*, whether a human being, Jinn or any other creature, will be a witness for you on the Day of Resurrection."[1]

(3). Ibn 'Abbas narrated that the Prophet once set out with the intention of going to Suq 'Ukaz (the market of 'Ukaz) along with some of his Companions. At the same time, a barrier was established between the devils and news from heaven. Fire began to be thrown at them. The devils went to their people, who asked them: 'What is wrong with you?' They replied: 'A barrier has been placed between us and news from heaven, and fire has been thrown at us.' They said: 'Whatever has put a barrier between you and news from heaven must be something which has happened recently. Go eastward and westward and see what has set a barrier between you and news from heaven.' Those who went towards Tihama came across the Prophet at a place called Nakhla, which was on the way to Suq 'Ukaz. The Prophet ﷺ was offering the Fajr prayer with his companions. When they heard the Qur'an they listened to it and said: 'By Allah, this is the thing which has put a barrier between us and news from heaven.' They went to their people and said: 'O our people, verily we have heard a wonderful recital (Qur'an) which shows the true path; we believe in it and will not ascribe partners to our Lord.' Allah then revealed the following verses to His Prophet (Surah Al-Jinn) (72): **﴾Say: It has been revealed to me﴿**, and what was revealed to him was the conversation of the Jinn.[2]

There are many other proofs which you will find later on in this study, by the Will of Allah ﷻ.

Inability to see the Jinn is not a proof (of their non-existence)

There are many other things that we cannot see, yet still exist. We cannot see an electrical current flowing through a wire, yet we confirm its existence as we see its effect in lights and other electrical things. The air that we breath and live on is unseen, yet we can feel it. The spirit forms the basis of our life, by which we live, and without which

[1] Recorded by al-Bukhari, Malik, al-Nasā'ī, and Ibn Mājah.

[2] Recorded in the two *Sahih* books.

we would die, yet we still do not know its essence, but believe in its existence.

From what material were the Jinn created?

Verses from the Qur'an and *Ahadith* from the Sunnah give clear-cut proof that the Jinn were created from fire.

Allah ﷻ said: **﴾And He created the Jinn from a fusion of fire﴿**[1]. Ibn 'Abbas ﷺ said, explaining **﴾from a fusion of fire﴿**: "It is from pure fire", and in another narration, he said: "from its flame."[2]
Allah ﷻ said: **﴾We created the jinn before from the fire of a searing wind﴿**[3].

Iblis said: **﴾I am better than him; You created me from fire but You created him from clay﴿**[4]. If it be said: "How can you make the saying of Iblis a proof, knowing that he lies?" We say: "The proof is not in the saying itself but in its confirmation by Allah ﷻ, and Allah ﷻ does not confirm falsehood."

'Aishah ﷺ reported that the Prophet ﷺ said: "The Angels were born from light, the Jinn were born from the spark of fire, and Adam was born as he has been described (in the Qur'an) for you (i.e. he was fashioned from clay)."[5]

If the Jinn were created from fire, then how could the unbelievers among them be punished with fire?

This question has occured to many people, but if they should reflect upon it they would find the answer and understand the situation better:

We all know that human beings were created from clay, but in their present form they are not of clay, so it is only their origin which is

[1] Surat al-Rahman, verse 15.
[2] Tafsir Ibn Kathir (4/271).
[3] Surat al-Hijr, verse 27.
[4] Surat al-A'raf, verse 12.
[5] Recorded by Muslim (18/123 – Tafsir al-Nawawi).

from clay. Likewise, Jinn were created from fire, but they are not in the form of fire now. There are many proofs to support this statement.

- 'Aishah ﷺ reported that once the Prophet ﷺ was performing Salat when a demon tried to attack him. The Prophet ﷺ overpowered him and strangled him, and said: 'I strangled him until I sensed the coldness of his tongue in my hands'[1]. Now it is clear from this Hadith that Jinn, in their actual form, are not fire, otherwise the Prophet ﷺ would not have sensed any coldness of the tongue of one of them.

- The Prophet ﷺ said in a Hadith: 'Allah's enemy, Iblis, came with a flame of fire to put it in my face.....'[2].

- Yahya related to me from Malik that Yahya ibn Sa'id said: "When the Messenger of Allah ﷺ was taken on the Night Journey (Isra'), he saw a demon from the Jinn seeking him with a torch of fire. Whenever the Messenger of Allah ﷺ turned, he saw him. Jibril ﷺ asked him: 'Shall I teach you some words to say? When you say them, his torch will be put out and will fall from him.' The Messenger of Allah ﷺ replied: 'Yes, indeed.' Jibril ﷺ said: 'Say, 'I seek refuge with the Noble Face of Allah and with the complete words of Allah, which neither the good person nor the corrupt can exceed, from the evil of what descends from the sky and the evil of what ascends through it, and from the evil of what is created on the earth and the evil of what comes out of it, and from the trials of the night and day, and from the visitations of the night and day, except for one that appears with good, O Merciful One!'"[3]

If the Jinn had remained in the original form in which they were first created i.e. fire, they would not have needed to bring a fiery flame to attack the Prophet ﷺ.

The Prophet ﷺ also said in a Hadith: "Verily, Satan circulates in the body like blood"[4].

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[1] Recorded by al-Nasā'ī.
[2] Recorded by Muslim, on the authority of Abu Darda' ﷺ.
[3] Recorded by Imam Malik in his Muwatta".
[4] Recorded by al-Bukhari and Muslim.

Therefore, if he had remained in his original form of fire, he would have burnt mankind.

Types of Jinn

Tha'labah al-Khashani said: "The Prophet ﷺ said, 'Jinn are of three types: One type with wings that fly in the air; one type that are snakes and scorpions; and another that settles and moves'"[1].

Jinn's Residences

Jinn prefer places deserted by mankind, and some of them reside in refuse areas, but there are some who live with humans.

The Prophet ﷺ used to set out to the desert to call Jinn to Allah, recite the Qur'an for them, and teach them about Islam. This was repeated many times as reported by al-Bukhari and Muslim, quoting the Hadith of Ibn Mas'ud ﷺ.

The Jinn reside in rubbish areas, because they eat the food left over by humans, as was stated in the Hadith of Ibn Mas'ud, mentioned earlier.

They also reside in dirty premises (toilets, water closets). For it was narrated by Zayd bin Arqam that Prophet ﷺ once said: "These privies are frequented by the Jinn and devils. So when anyone amongst you goes there, he should say: 'I seek refuge in Allah from male and female devils'"[2].

[1] Recorded by al-Tabarani, al-Hakim and al-Baihaqi in 'Names and Attributes', with an authentic chain of authorities.

[2] Recorded by Abu-Dawud, al-Nasā'ī, and Ibn Mājah, in the book of 'Purification', and by Ahmad ibn Hanbal, in his *Musnad* (4/369)

This Hadith came to my mind when I had a conversation with a Muslim Jinni; I asked him: 'Do you live in refuse areas?' he replied: 'No.' I then said to him: 'But it was narrated that you Jinn also reside in refuse areas and toilets.' He replied: 'Yes, but that is exclusively for the unbelieving Jinn, because they prefer impure, filthy places'.

Perhaps this is correct, because I have noticed that the unbelieving Jinn do not feel comfortable with pleasant scents and perfume, especially the scent of musk; whereas Muslim Jinn love it just as Muslim humans do.

The Jinn also dwell in caves. It was narrated by al-Nasā'ī, on the authority of Qatadah from Abdallah bin Sarjis that the Prophet ﷺ prohibited urinating in a hole or a cave. People asked Qatadah: 'But what is unpleasant about urinating in a cave?' He replied: 'It is said that they are the homes of Jinn'.

Do Jinn eat and drink?

It was confirmed in many authentic *Ahadith* that the Jinn do eat and drink:

Abu Hurayra ﷺ reported that he was once in the company of the Prophet, carrying a water pot for his ablution and for cleaning his private parts. While he was following him carrying it (i.e. the pot), the Prophet ﷺ said: 'Who is it?' He said: 'It is Abu Hurayra.' The Prophet said: 'Bring me stones in order to clean my private parts, but do not bring any bones or animal dung.' Abu Hurayra continued narrating: So I brought some stones, carrying them in the corner of my robe, till I put them by his side and went away. When he had finished, I walked with him and asked: 'What about bones and animal dung?' He said: 'They are food for the Jinn. The delegate of Jinn of (the city of) Nusaybin came to me – and how nice those Jinn were – and asked me for some remains of human food. I invoked Allah for them that they would never pass by a bone or animal dung without finding food in them.'[1]

[1] Recorded by al-Bukhari (7/171 in *Fath al-bari*).

Abdallah bin 'Umar reported that the Prophet ﷺ said: "When any one of you intends to eat, he should eat with his right hand, and when he intends to drink, he should drink with his right hand; for Satan eats with his left hand and drinks with his left hand."[1]

Hudhayfah said: "When we attended a dinner with the Messenger of Allah ﷺ we did not lay our hands on the food until he ﷺ had laid his hand and commenced eating (the food). Once we went with him to a dinner when a maid girl came rushing in as if someone had been pursuing her. She was about to lay her hand on the food, when Allah's Messenger ﷺ caught her hand. Then a desert Arab entered (in a hurry) as if someone had been pursuing him. The Prophet ﷺ also caught his hand; and then he ﷺ said: "Satan considers that food lawful on which Allah's name is not mentioned. He had brought this girl so that the food might be made lawful for him, but I caught her hand. And he had brought a desert Arab so that (the food) might be lawful for him, so I caught his hand. By Him, in Whose Hand is my life, it was Satan's hand that was in my hand along with her hand." Muslim added: "Then he said 'In the Name of Allah' and ate[2]."

Jabir bin Abdullah reported that the Prophet ﷺ said: "When a person enters his house and mentions the Name of Allah, at the time of entering it and while eating the food, Satan says (addressing his demon brothers): "You have no place to spend the night and no evening meal". But when he enters without mentioning the Name of Allah, Satan says: "You have found a place to spend the night." When he does not mention the Name of Allah while eating food, he (Satan) says: "You have found a place to spend the night and evening meal"[3].

Overall, there are three different opinions as to whether the Jinn eat and drink or not:

The first is that no Jinn eat or drink; this opinion is invalid, because it has no proof to support it.

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[1] Recorded by Muslim (13/191 *Sharh al-Nawawi*)
[2] Recorded by Muslim (13/190 *Sharh al-Nawawi*).
[3] Recorded by Muslim (13/190 *Sharh al-Nawawi*).

The second is that there is among them a category that eat and drink, and another one that neither eat nor drink. Those who hold this opinion use as evidence the narration of Ibn Abdil-Barr from Wahb bin Munabbih, who said: 'There are different types of Jinn:

The pure kind who do not eat or drink or reproduce, and another kind who do all those things, and there are male and female demons'[1].

The third is that all of them eat and drink, and this is the most likely of all three opinions. Indeed, it is referred to and supported by the *Ahadith* previously mentioned.

Demons have Horns

The Prophet ﷺ said, in a long Hadith about the time of Prayer: "The sun rises between the horns of the Devil... and sets between its horns"[2].

Jinn take different shapes and forms

Abu Hurayra said: "The Prophet ﷺ deputized me to look after the Sadaqah (al-Fitr) of Ramadan. Somebody came and started taking handfuls of the foodstuff of the Sadaqah stealthily. I took hold of him and said: 'By Allah, I will take you to Allah's Apostle.' He said: 'I am needy and have many dependants, and I am in great need.' I released him. The next day the Prophet ﷺ asked me: 'What did your prisoner do yesterday?' I said: 'O Messenger of Allah, the person complained of being needy and of having many dependants, so, I pitied him and let him go.' He ﷺ said: 'Indeed, he told you a lie and he will be coming again.' I believed that he would show up again as the Prophet had told me that he would return, so I waited for him watchfully. When he showed up and started stealing handfuls of foodstuff, I caught hold of him again and said: 'I will definitely take you to the Messenger of

[1] Recorded by al-Hafid ibn Hajar, in *Fath al-bari* (6/345).
[2] Recorded by Muslim.

Allah'. He said: 'Leave me, for I am very needy and have many dependants. I promise I will not come back again.' I pitied him and let him go. In the morning the Prophet ﷺ asked me: 'What did your prisoner do?' I replied: 'O Messenger of Allah, he complained of his great need and of having so many dependants, so I took pity on him and set him free.' The Prophet ﷺ said: 'Verily, he told you a lie and he will return.' I waited for him attentively for the third time, and when he came and started stealing handfuls of the foodstuff, I caught hold of him and said: 'I will surely take you to the Messenger of Allah, for it is the third time you promise not to return, yet you have broken your promise and come.' He said: 'Forgive me and I will teach you some words with which Allah would benefit you.' I asked: 'What are they?' He replied: 'Whenever you go to bed, recite Āyatul-Kursi **﴾Allahu la ilaha illa huwa-l-Haiy-ul Qaiyyum...﴿** until you finish the whole verse. If you do so, Allah will appoint a guard for you who will stay with you and no demon will come near you till morning.' So, I released him. In the morning, the Prophet ﷺ asked: 'What did your prisoner do yesterday?' I replied: 'He claimed that he would teach me some words by which Allah would benefit me, so I let him go.' The Prophet ﷺ asked: 'What are they?' I replied: 'He told me, 'Whenever you go to bed, recite Āyatul-Kursi from beginning to end **﴾Allahu la ilaha illa huwa-lHaiy-ul-Qaiyyum...﴿** He further said to me: 'If you do so, Allah will appoint a guard for you who will stay with you, and no demon will come near you till morning.' Abu Hurayrah or another sub-narrator added that they (the Companions) were very keen to do good deeds. The Prophet said: 'He really spoke the truth, although he is a great liar. Do you know to whom you were talking for these three nights, O Abu Hurayrah?' I replied: 'No.' He ﷺ said: 'It was Satan.'"[1] Al-Hadid used this *Hadith* as a proof that Satan can take different forms and shapes, and it is possible to see him. He also said that the Verse: **﴾He and his tribe see you from where you do not see them﴿**[2] refers to when Satan is in his original state. Al-Hadid stated in another place: "Al-Bayhaqi reported, in Manaqib al-Shafi'i, on the authority of ar-Rabi' who heard al-Shafi'i say: 'We reject the testimony of anyone who claims that he has actually seen a Jinn, unless the person is a prophet". Al-Hafid said: 'al-Shafi'i's statement concerns those who claim to see Jinn in the shape in which they were created. But those

[1] Recorded by al-Bukhari (4/487).
[2] Surat al-A'raf, verse 27.

who claim to have seen them after they have progressed and assumed a different form as animal should not be criticised, because there are many narrations that confirm this possibility"[1].

The Prophet ﷺ said: "Jinn can change into snakes, the way the Children of Israel were transformed into monkeys and pigs (as punishment from Allah ﷻ)"[2].

Abu Qulabah ﷺ reported that the Prophet ﷺ said: "Had dogs not been a nation, I would have ordered them all to be killed, but I dread to destroy a whole nation. Therefore, (you may) kill any black dog, for it is a demon or represents one"[3].

Abu Dharr ﷺ reported that the Prophet ﷺ said: "When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and unless he has before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of an) ass, a woman, or a black dog". I asked: 'O Abu Dharr, what feature is there in a black dog which distinguishes it from a red dog or a yellow dog?' He said: 'Son of my brother, I asked the Messenger of Allah ﷺ as you are asking me, and he said: The black dog is a devil'[4].

Ibn Taymiyah has said: "The black dog is the Devil of the dogs, and Jinn transform themselves into its shape, and they do the same in the form of the black cat; for blackness gathers the forces of evil…"[5].

On the day of Badr, Iblis assumed the shape of Suraqah bin Malik, the leader of Mudlij tribe; he supported the polytheists with his army, saying: "Today you are undefeated and I am your support." But when people lined in ranks, the Prophet ﷺ took a handful of dust and threw it towards the faces of the unbelievers who retreated immediately. Jibril ﷺ came to Iblis, whose hand was helping one of the polytheists; he immediately pulled out and left the scene with his followers. The man he was helping said: "Suraqah, you claim that you are supporting us."

[1] *Fath al-bari* (4/489).
[2] Recorded by Ibn Hibban, al-Tabarani, and Ibn Abi Hatim.
[3] Recorded by Muslim, in the book of "*al-musāqāt*", No. 47.
[4] Recorded by Muslim (4/226) al-Nasā'ī (2/64), Ibn Mājah (1/306) and al-Darimi (1/329).
[5] The Book of Jinn (41).

Iblis replied: "I see what you do not see; I fear Allah and His Punishment (as he said when he saw the Angels)[1].

According to Ibn Taymiyah: "Jinn take the form of humans and animals; they may change into snakes, scorpions, camels, cows, sheep, horses, mares, asses; and also into the form of birds and humans"[2].

How are Jinn transformed?

The Qadi (Judge) Abu Ya'la Muhammad bin al-Husayn bin al-Fara' said: "Demons are not able to change their creation and be transformed into other shapes. However, it is possible that Allah ﷻ may teach them some words and acts that once they perform or utter them, Allah transforms them into other forms. So we say a Jinn is able to transform and deceive – i.e. he knows some words and acts that enable him, by the Will of Allah, to adopt different different forms.

In my view, this statement is good, however it needs a proof; it is possible to support it with a narration from Ibn Abi Shayba, that demons were mentioned to 'Umar bin Al-Khattab, who said: 'No one is able to change from the form that Allah has created him in, but, they have sorcerers just as in the world of humans. So if you see them, make Adhan (i.e. mention the name of Allah)'. Al-Hafid has stated that this narration is authentic[3].

As for Ibn Abi Dunya's narration from Jabir, that the Prophet ﷺ was asked about ghouls and replied 'They are the sorcerers of Jinn', its chain of authority is weak. Nevertheless, it does not conflict with the narration of Jabir that the Prophet ﷺ said: "There is no transmitted disease, no ill omen, no ghoul"[4]; he ﷺ did not deny the existence of ghouls, but he refuted the belief of the Arabs (before Islam) that ghouls had the ability to misguide people.

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[1] *Tafsir* Ibn Kathir, on the authority of Ibn 'Abbas ؓ.
[2] The Book of Jinn (32).
[3] *Fath al-bari* (6/344)
[4] Recorded by Muslim (14/217).

An-Nawawi said: "According to the majority of scholars, the Arabs claimed that ghouls dwell in waterless desert. They are one type of demons, who appear to people in different colours; they mislead people and harm or destroy them. So the Prophet ﷺ disproved this statement."

Are there male and female Jinn?

Anas bin Malik ؓ said that whenever the Prophet ﷺ was about to enter the toilet, he would say: "O Allah, I seek refuge with You against male and female devils"[1].

Concerning a Hadith from Abu Hurayra ؓ about the merit of Ayat al-Kursi, al-Hafid commented on the last part of the Hadith "If you do so, Allah will appoint a guard for you who will stay with you, and no demon will come near you till morning". He stated that another narration by Abu al-Mutawakkil includes the words "If you do so… no male or female demon will come near you"; and another one by Ibn al-Daris: "… there will come near you no male or female demon, neither younger nor elder". In the present writer's view, it is understood that there are both male and female demons, and Allah knows best.

Do Jinn have religious obligations?

Yes, they have religious obligations just as humans.

Abd al-Barr said: "According to the overall opinion of all the scholars, Jinn have religious obligations, and are addressed in the verse: **﴾Company of Jinn and men, did not Messengers come to you from among yourselves relating My Signs to you and warning you of the encounter of this Day of yours?﴿**[2]; and Allah ﷻ also said: **﴾So which of your Lord's blessings do you both [jinn and men] deny?﴿**[3].

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[1] Recorded by al-Bukhari and Muslim.
[2] Surat al-An'am, verse 130.
[3] Surat al-Rahman.

Fakhr al-Din al-Razi said: "All the scholars agree that the Jinn have religious obligations".

Qadi Abd al-Jabbar said: "We do not know of any difference of opinion among the scholars that Jinn have religious obligations".

According to al-Subki, in his Fatawa book: "If you say that they are bound by the Shari'ah of the Prophet ﷺ, in the aspect of Iman (belief) and everything else – indeed if it is confirmed that the Prophet ﷺ was sent to them as well as to mankind – then they are compelled to perform the religious obligations as long as they have the means to, except when there is a proof that specify certain obligations upon some but not on the others.

So I say: Therefore, they have to perform Salat, Zakat (if they possess any amount of property liable to payment), Siyam, Hajj and other duties; and anything that is Haram in Shari'ah is prohibited for them[1].

The Jinn's beliefs and religions

In this context, Jinn are like humans; they include Muslims, Christians, Jewish. The Muslims among them are like the Muslim humans; they consist of Ahl al-Sunna, Qadariyyah[2], Rawāfid[3], and many sects of bid'ah (innovation in religion). They also include obedient, disobedient, pious and corrupt ones. Allah ﷻ has informed us about them: **﴾Among us are some who are pious and some who are other than that. We follow many different paths﴿**[4].

Ibn 'Abbas ﷺ said that **﴾We follow many different paths﴿** means some of us are believers and some disbelievers.

Ibn Taymiyya said: "It means that they follow many schools: Muslims, polytheists, Ahl-al-Sunna and followers of bid'a (innovation)".

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[1] *Laqt al-marjan* (93).
[2] A theological school that asserts man's free will.
[3] The Shiite who reject the Caliphate of Abu Bakr ﷺ, Umar bin Al-Khattab ﷺ and Uthman bin 'Affan ﷺ.
[4] Surat al-Jinn, verse 11.

Will Jinn believers enter Paradise?

The Scholars in all time have agreed that the disbelieving Jinn will enter the Hell-Fire, but have different opinions about believing Jinn whether they will enter Paradise or not.

According to al-Hafid, there are four opinions:

First: that they will enter Paradise and this is the opinion of the majority. Second that they will be in the outskirts of Paradise, and this was mentioned by Imam Malik and a group of other scholars. Third that they are the Companions of al-A'raf (the Ramparts). Fourth that one should abstain from answering such questions![1]

Ibn Kathir said: "The truth is that their believers (the Jinn's) will enter Paradise just like human believers; this was the opinion of a group of our ancestors, and their proof is Allah's verse: **﴾In them are maidens with eyes for them alone, untouched before them by either man or Jinn﴿** and an even stronger proof is **﴾For those who fear the Station of their Lord there are two Gardens. So which of your Lord's blessings do you both then deny?﴿**[2]. Allah ﷻ has blessed Jinn and men by rewarding the righteous among them with admission to Paradise. The Jinn responded to this Verse with a profound expression of thanks to Allah, saying: 'We deny none of Your blessings, O our Lord; and all Praise is for You'. Allah ﷻ would not promise them a reward that they could not receive[3].

I say: Ibn Kathir referred to a narration by al-Tirmidhi, on the authority of Jabir bin Abdullah ؓ who said: The Prophet ﷺ came to his companions and recited Surah al-Rahman (55) from the beginning to the end, but they remained silent. Thereupon he said: I recited this before the Jinn on the night of Jinn, and their response was better than that of yours. When I came to these words: **﴾Which of the blessings of your Lord do then you deny?﴿** They said: "Lord, there is nothing that we deny of Your blessings; to You all praise is due"[4].

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[1] *Fath al-bari* (6/346).
[2] Surah al-Rahman.
[3] *Tafsir* Ibn Kathir (4/171).

Ibn Taymiyah said: "The disbelieving Jinn will endure punishment in the Hereafter, but the believers among them will enter Paradise." This is the opinion of the majority of scholars. It was also said that they will be in the outskirts of Paradise, where humans can see them (but they ca not see the humans); and this statement was quoted by Malik, al-Shāfi'i, Ahmad bin Hanbal, and Abu Yusuf. According to Abu Hanīfa, their reward is to be saved from the Hell Fire[1].

Jinn's fear of humans

Ibn Abi Dunya narrated from Mujahid: "As I was praying one night, the shape of a young man stood in front of me, so I charged at him to grab him, but he leapt over the wall, then I heard him fall on the other side, and he never came back after that day.

Mujahid: They fear you as much as you fear them. So whenever you meet them, do not show your fear – it will encourage them to attack you; attack them instead and they will run away.

Jinn envy humans

Ibn al-Qayyim said: "The evil eye is two types: one of Jinn and one of humans. According to an authentic Hadith from Umm Salama ﷺ, the Prophet ﷺ saw a maid in her house, whose face had a black spot; so he ﷺ said: "She is under the effect of an evil eye, so treat her with a *Ruqya*"[2].

Abu Sa'id al-Khudri ﷺ said: "The Prophet ﷺ used to seek protection against the Jinn and the evil eye till the Suras al-Falaq and al-Nas were revealed. After they were revealed he stuck to them and discarded everything beside them"[3].

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[4] Recorded by al-Tirmidhi (5/73), al-Barraz, al-Hākim. It was also recorded by Ibn Jarir, on the authority of Ibn 'Umar.

[1] Fatawa collection of Ibn Taymiyya (19/38).

[2] Recorded by al-Bukhari.

[3] Recorded as Sound by al-Tirmidhi (3/266), and al-Nasā'i (8/271).

Therefore, it is clear that Jinn can possibly envy humans, and I will show in my next book – God Willing – how to be cured of their envy.

Do Jinn marry and reproduce?

Allah ﷻ says: ﴾**When We said to the angels, 'Prostrate yourselves to Adam' they prostrated except Iblis. He was one of the Jinn and wantonly deviated from his Lord's command. Do you take him and his offspring as protectors apart from Me when they are your enemy? How evil is the exchange the wrongdoers make!**﴿[1].

The Qadi Badr al-Din Muhammad ibn 'Abdullah al-Shibli said: 'And that is a proof that they marry to have offspring'.

Some scholars support the idea that Jinn do also marry, by refering to the following verse: ﴾**In them are maidens with eyes for them alone, untouched before them by either man or Jinn**﴿[2].

Ibn Mas'ud reported that the Prophet ﷺ said: "A group of jinn that consists of fifteen brothers and cousins is coming tonight so I can read the Qur'an for them"[3].

Ibn Jarir narrated that Wahb ibn Munabbih was asked whether Jinn eat, drink, get married and die? He said: 'They are of different races: the pure race are in a form of wind; they neither eat, nor drink, nor get married nor die. The other races do all these things'.

Jinn are witnesses to the Muadhin on the Day of Resurrection

Abu Sa'id al-Khudri narrated that the Prophet ﷺ once told him: "I see you like sheep and the wilderness. So whenever you are with your

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[1] Surat al-Kahf, verse 53.
[2] Surat al-Rahman, verse 56.
[3] Recorded by al-Bayhaqi.

sheep or in the wilderness and you want to call for the prayers raise your voice in doing so, for whoever hears your call for the prayer, whether a human being, a Jinn or any other creature, will be a witness for you on the Day of Resurrection"[1].

It is for this reason that whenever Satan – Allah's curse upon him - hears the Adhan, he runs away as far as possible in order not to hear the call, because if he hears it, he will have to be a witness for the Muadhin on the Day of Resurrection, although he is the enemy of the believer (so he does not want to be a witness for his enemy).

Abu Hurayra ﷺ narrated that the Prophet ﷺ observed: "When the Adhan is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan is completed he comes back, and again he takes to his heels when the Iqama is pronounced. After its completion he returns again, until he whispers into the heart of a person (to divert his attention from his prayer) and makes him remember things which he did not call to mind before the prayer; and that causes him to forget how much he has prayed."[2]

When do demons spread out?

Jabir ibn 'Abdullah ﷺ narrated that the Prophet ﷺ said: "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie up the mouth of your water-skin and mention Allah's Name. Cover your containers and utensils and mention Allah's Name. Cover them even if only by placing something across it, and extinguish your lamps"[3].

In this Hadith, there are five commands: to stop the children from going out; to close doors; to tie the mouths of water-skins; to cover

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[1] Recorded by al-Bukhari (6/343) al-Nasā'i (2/12) and Ibn Mājah (1/239)
[2] Recorded by al-Bukhari (2/84), Muslim (4/91) al-Nasā'i (2/22) al-Darimi (1/273) and Malik (1/69).
[3] Recorded by al-Bukhari (10/88) and Muslim (13/185).

containers; to mention the name of Allah; and to extinguish lamps at bedtime.

The Prophet ﷺ has shown the reason for the first and second commands, in this Hadith; the reason for the third and fourth commands were explained in another narration: "Cover your containers and utensils, tie the mouth of your water-skin, close the doors and extinguish your lamps; for Satan cannot untie the mouth of the water-skin, or open a closed door or uncover a container (And if you don't have anything to cover your utensil) you may put across it something (e.g. a piece of wood.)"[1]; as for the fifth command, its reason was shown in a Hadith transmitted by Abu Dawud, on the authority of Ibn 'Abbas ؓ: "A rat dragged away the wick of the candle and dropped it on the rug on which the Prophet ﷺ was sitting; so it burnt a spot a size of a coin. The Prophet ﷺ then said: "When you go to bed, extinguish your lamps, for Satan encourages such things as rats to do this, in order to burn you".

Jabir ibn 'Abdullah ؓ narrated another Hadith directly from the Prophet ﷺ: "Do not let your children and animals out from the time of sunset until the end of the darkness of 'Isha'; for the devils spread out in that time"[2].
Ibn al-Juzayy said: "The reason why they spread in that time is that they can move more easily at night than during the day, because darkness gathers evil forces. From this context comes the Hadith of Abu Dharr, in which the Prophet ﷺ said: 'The black dog is a devil'"[3].

Some animals can see devils

Abu Hurayra ؓ narrated that Prophet ﷺ said: "When you hear the crowing of a cockerel, ask for Allah's blessings for (their crowing indicates that) they have seen an angel. When you hear the braying of donkeys, seek refuge with Allah from Satan for (their braying indicates that) they have seen a devil."[4]

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[1] Recorded by al-Bukhari (6/350) and Muslim (13/184).
[2] Recorded by Muslim.
[3] *Fath al-Bari* (6/342).
[4] Recorded by al-Bukhari (6/350) and Muslim (17/47).

Jinn telling of the whereabouts of the Prophet ﷺ (when he ﷺ left Makka)

Ibn Ishaq reported the following narration from Asma', daughter of Abu Bakr ؓ: "When the Prophet ﷺ left Makka with Abu Bakr, a group of the Quraysh led by Abu Jahl stood outside the house of Abu Bakr. I went out to them and they asked: 'Where is your father?' I replied: 'By Allah, I do not know where my father is' Abu Jahl, that vicious man, raised his arm and struck me in the face so that I fell down, then they left. We remained three nights without any information of the whereabouts of the Prophet ﷺ, until a man from the Jinn, came crossing the city of Makka, singing some Arab poetry; people could hear him but could not see him. In his verses, he divulged the direction and the place the Prophet had stopped at in his journey to al-Madina[1].

The devil's shout on the day of the Pledge of Allegiance at Al-'Aqaba

ibn Ka'b ibn Malik: "When we pledged our allegiance to the Prophet ﷺ, the devil shouted so loud, from the top of al-'Aqaba, warning people about the gathering of the Prophet ﷺ and his Companions. The Prophet ﷺ recognized him and said to him: "Do you hear me, O enemy of Allah? By Allah, I will devote my time to working against you"[2].

The devils gain hearing by stealth from the heavens

Ibn 'Abbas ؓ said: "One of the Companions of the Prophet ﷺ narrated that while they were gathering with him one night, they witnessed a shooting star (a flame) in the sky, so he ﷺ asked them: 'What did you use to say in the Jahiliyya (with regards to such events)?' They replied: 'We used to say that a great man was born that particular night, and

[1] *al-bidayah wa al-nihaya* (3/189).
[2] "*al-bidayah wa al-nihayah*" (3/164).

another great man died'. The Prophet ﷺ said: "Such flames are not shot because of anyone's birth or death. But when Allah ﷻ decides on something, the angels who bear the Throne make tasbih (expressing praise and glory to Allah ﷻ), followed by every angel in the heavens, until the news reaches the world sky above us, where the Jinn gain hearing stealthily and inform their company. They give them the news that is true, but they add to it"[1].

'Aishah ؓ reported that some people asked the Messenger of Allah ﷺ about the soothsayers. He ﷺ said: 'They are nothing.' They said: 'O Messenger of Allah, sometimes they tell us of a thing which turns out to be true.' The Prophet ﷺ said: 'A Jinn snatches that true word and pours it into the ear of his friend (the soothsayer) (as one pours something into a bottle). The soothsayer then mixes with that word one hundred lies.'[2]

Is it possible for a Qareen[3] to embrace Islam?

Dr. al-Ashqar wrote: "The most that one can say is that a Muslim may have a good influence upon his Qareen who eventually embraces Islam. Ibn Mas'ud narrated, as transmitted by Muslim in his *Sahih* book and Ahmad in his *Musnad*, that the Prophet ﷺ said: 'None of you is without a close companion from amongst the Jinn (devil)'. They (the Companions ؓ) said: 'Is there one with you too, Messenger of Allah?' Thereupon he ﷺ said: 'Yes, but Allah helped me against him and so I am safe from his hand and he does not tell me to do anything but good'[4]".

I (the author) say: The words of Dr. al-Ashqar – May Allah protects him –give a strong impression that any Muslim can infuence his Qareen to embrace Islam; but it is not always likely to be the case, for

[1] Recorded by Muslim, in the *Kitab al-Salam* , Hadith 124, and by Ahmad in his "*Musnad*" (1/218).

[2] Recorded by al-Bukhari, Muslim, Ahmad and al-Bayhaqi

[3] A devil (Shaytan) assigned to every human being (this term denotes the individual).

[4] "The World of Jinn and Devils".

it applies exclusively to the Prophet ﷺ who was protected by Allah ﷻ against any evil intention from the Devil. Therefore, whoever claims that the matter applies to all people must provide evidence from the Qur'an or the Sunna to support his claim.

'Umar ibn Al-Khattab ؓ had strong faith, firm 'aqeedah and was very attentive in the practice of his deen. His aim was to make the Devil fear him, but he could not influence the Devil to embrace Islam. If we were to suppose that a Muslim – apart from the Prophet ﷺ - managed to persuade the Devil to be good, then the wisdom of the test and trial that Allah ﷻ has set His servants through him would be annulled.

It is true that the Muslim might weaken his Qareen by the intensity of the remembrance of Allah, by the practice of all acts of worship, and by the recitation of the Qur'an, as understood in this Hadith, narrated by Abu Hurayra ؓ. The Prophet ﷺ said: "The believer controls his Qareen the way you control your mount in your journeys". According to al-Haythami, this Hadith was narrated by Ahmad, and the authority includes Ibn Lahi'ah (known for his weak narrations)'.

I (the author) say: The narration also includes Musa ibn Rawdan, who is not reliable.

The devils are chained up in Ramadan

Abu Hurayra ؓ narrated that the Prophet ﷺ said: "When Ramadan starts, the gates of Heaven are opened, the gates of Hell are closed, and the devils are chained." According to another narration, he ﷺ said: "When the first night of Ramadan comes, the devils and the rebellious Jinn are chained, the gates of Hell are locked and not one of them is opened; the gates of Paradise are opened and not one of them is locked…"[1].

The scholar Muhammad ibn Muflih said: "The devils are chained in Ramadan, as pointed in the Hadith – or the rebellious ones (Jinn) as in

[1] Recorded by al-Tirmidhi.

the second narration. It was likewise confirmed by Ibn Hibban and other scholars. It does not mean that evil will not exist then, but that it will be reduced because of the weakness of the devils during this blessed month.

Imam Ahmad took this Hadith at its surface meaning. His son 'Abdullah said: 'I remarked to my father: 'but sometimes we see a man possessed in the month of Ramadan!' He replied: 'The Hadith was quoted from the Prophet ﷺ in this manner, and there should be no other interpretation for it'. Imam Ahmad did not try to find other interpretations for the *Ahadith*, apart from those the Salaf (righteous ancestors) had made before."[1]

It is prohibited to sacrifice animals for Jinn

All the scholars agreed that the sacrifice for the Jinn is *haram*; rather, it is a form of polytheism, because it is not done for Allah ﷻ. Therefore, it is not lawful for a Muslim to eat from it, let alone to doi it. Yet we see ignorant people, in all times and places, practising such evil acts. Yahya ibn Yahya said: 'Wahb told me that once, in Makka, people dug a source (of water) and wanted to run its course, so they sacrificed an animal for the jinn (at the devils' request so that they would not ruin the water in return), and fed people. When Ibn Shihab received the news, he said: 'The sacrifice (of the animal) is *haram*, and he has fed people with unlawful meat; for the Prophet ﷺ has prohibited offering slaughtered animals for Jinn"[2].

Ibn Shihab is Muhammad ibn Muslim ibn Shihab al-Zuhri, who was a scholar and Sheikh of Imam Malik.

Ibn al-Qayyim reported that the above-mentioned incident took place in Makka, where one of the men who were digging came out possessed. He stood quiet for a while, then he shouted: O Muslim people, why do you act unjustly towards us? Khalifa ibn Mahmud al-Kilani, who was in charge of the digging, replied: 'But how did we act

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[1] *Masa'ib al-insan* (144), Muhammad ibn Muflih.
[2] *Ākām al-marjan* (78).

unjustly towards you?' the man said: 'We (Jinn) are the inhabitants of this land, and by Allah, I am the only Muslim among them; and they have sent me to tell you that we will not let you run the course of water until you fulfil our right'. Khalifah asked him: 'And what is your right?' he said: 'You take a bull and adorn it with the best ornaments, and walk it through Makka – with celebrations – as far as this spot, then slaughter it and throw us its blood, its organs and its head in the Well of Abd al-Samad, otherwise we will never let the water in this land. Khalifa replied: 'Yes, I will do so'. Then, the man came around, wiping his face, saying: 'La ilaha illa Allah, where am I?'

Ibn al-Qayyim said that in the pre-Islamic era people in Egypt used to adorn a beautiful maid and throw her in the river Nile, until the river rose with water. But Allah ﷻ abolished that Jahili practice by order of the person feared by the devil, himself: 'Umar ibn al-Khattab ؓ. So if that source and its likes had been dug by a man like 'Umar ؓ, then the devils would have run away, and the course of water would have run without even a bird being slaughtered for the Jinn!

The man who informed me of this story was my neighbour, and I was his guest. He was one of the most truthful of men; he observed well his religious obligations and was very trustworthy. All the people of Makka confirmed his truthfulness, and they had witnessed the incident themselves[1].

I (the author) say that the sacrifice of animals for the Jinn is still practiced today, by sorcerers who make contact with Jinn.

We see ignorant people consulting sorcerers to undo a spell, or to treat a person who is possessed. They ask them to provide particular animals to slaughter and spray the "sick" person with their blood, and throw the sacrificed animals in certain wells – and the Name of Allah ﷻ should not be mentioned when animals are thrown in a well. This is the slaughter of animals for the Jinn which is prohibited in Islam, even if the person who slaughters the animal does not utter the word "Jinn", because actions are based on intentions.

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[1] *Ākām al-marjan* 79.

Anyone who slaughters animals not for Allah is cursed. 'Ali ibn Abi Talib ﷺ reported that the Prophet ﷺ said: "Allah has cursed those who sacrifice for anyone besides Allah"[1].

It is *haram* to seek refuge with Jinn

Allah ﷻ quotes the Jinn as saying: **﴾Certain men from among mankind used to seek refuge with certain men from among the Jinn, but they increased them in wickedness﴿**[2].

According to ibn Kathir, it means "We used to consider that we had points of superiority over mankind, because they used to seek refuge with us when they attend a river or a deserted place – like the Arabs who used to seek protection with the great (personality) of the place from the Jinn and any other evil that might occur to them. Therefore, when the Jinn realized that mankind seek refuge with them, as they were terrified of them, they increased their fear and terror. Abu Qatada said: "They increased their burden of oppression, that is of wickedness; the Jinn became more encouraged to oppress them".

Al-Sudā'i said: "A man would set out on a journey with his family, and when they landed at a particular place, he would say: 'I seek refuge with the master of this river from the harm of Jinn to me, my property, my children and my herd.' Abu Qatada said: 'When they sought refuge with them and not with Allah, the jinn afflicted them with more oppression and wickedness".

Ibn Abi Hatim related from 'Ikrima: "The Jinn fear mankind the way that mankind fear them, or even more. When people of mankind stop at a river, the jinn flee from the area; but when the leader of the group says: 'We seek refuge with the leader of the tribe to which this river belongs'; then the Jinn would say: 'They fear us as we fear them' so they were encouraged to afflict them with mental disorder and insanity"[3].

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[1] Recorded by Muslim.

[2] Surat al-Jinn, verse 7.

[3] *Tafsir* Ibn Kathir (4/429).

I, the author, say: To seek refuge with Jinn is a form of polytheism. Allah ﷻ has taught us what to say, as Khawla bint Hakim reported that the Prophet ﷺ said: "When anyone arrives at a place, and then says: 'I seek refuge in the Perfect Words of Allah from the evil of what He has created', nothing would harm him until he moves on from that stopping place"[1].

Abu Hurayra ؓ narrated that: "A person came to the Prophet ﷺ and said: 'O Messenger of Allah, I was stung by a scorpion during the night.' Thereupon he ﷺ replied: 'Had you recited these words in the evening: 'I seek refuge in the Perfect Words of Allah from the evil of what he Has created', it would not have done you any harm'"[2].

'Abdullah ibn 'Amru stated that when the Messenger of Allah ﷺ travelled and night fell, he would say: 'O earth, my Lord and your Lord is Allah; I seek refuge in Allah from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what creeps upon you; I seek refuge in Allah from: lions, large black snakes, other snakes, scorpions, the inhabitants of a settlement, and a parent and his offspring'. The Hadith was regarded as sound by al-Hafid Ibn Hajar.
According to al-Khattabi, the expression 'the inhabitants of a settlement' means Jinn; it could be any settlement even if there are no buildings in it; and it is possible that 'a parent and his offspring' may mean Iblis and his offspring".

Al-Qurtubi said: "It is clear that seeking refuge in the Jinn is a form of unbelief and polytheism".

It is *haram* to seek help from Jinn

The method of the sorcerers is based upon seeking help from Jinn and devils, which is a form of polytheism, because this is seeking help from someone besides Allah. What is worse is that the devils do not execute the orders of a sorcerer until he becomes a disbeliever –

[1] Recorded by Muslim (15/31 Sharh al-Nawawi).
[2] Recorded by Muslim (17/32 Sharh al-Nawawi).

whether by an expression or an act; and the more he is disobedient to Allah, the better he is served by the devils. We used to hear, when we were young, how a famous sorcerer used to have his sorcery carried out by the devils only on the condition that he wore the Qur'an on his feet as a shoe, and even walked into the toilet with it. The devils even used to serve him at home. This is pure polytheism, and the sorcerer knew it; but the sad thing is that there are some sorcerers who commit acts of polytheism without being aware of it. The expressions and encrypted characters that they prepare are acts of polytheism and disbelief in Allah ﷻ. Because they are written in unrecognisable characters, and may even include some words from the Qur'an, ignorant person tend to believe that sorcerers only use the Qur'an.

I have examined many of those expressions, however none of them were free from polytheism. So the sorcerer who uses those expressions becomes a polytheist, even if he does not know it. You might see him performing Salat and fasting although he is a polytheist. May Allah protect us from their evil and wrong-doing. They are the ones who have lost both this world and the Hereafter; that is indeed a manifest loss.

Do Jinn inhabit people's houses?

It is often said that a certain place or house is inhabited by Jinn; coud that be true?

This maybe true or maybe false:

The truthful side of it is that it is a possibility, and that it does indeed take place in the real world, as mentioned in Islamic sources. Earlier we mentioned the *Hadith* of the Ansari youth who returned to his house to find a Jinn disguised in the form of a snake, and this long version of the Hadith is in *Sahih* Muslim.

Abdullah ibn Muhammad ibn al-Qurashi said: It is narrated by al-Hassan ibn Jahwar ibn Abi Ilyas, that Abu 'Abbad ibn Ishaq ibn Muhammad ibn Talhah narrated from Sa'd ibn Abi Waqqas who said: 'Once, while I was in a place far from my house, a messenger came to

me from my wife to say that she requested me to come home. I was displeased by her request, but I went and said: 'What is it?' She said: 'It is this snake (and she pointed to it); I used to see it in the countryside when I was alone there. But I have not seen it for a while, until now. It is the same snake: I recognise it by its eyes'.

So Sa'd made a speech in which after praising Allah ﷻ, he said: 'You have harmed me, and I swear by Allah that if I see you again, I will kill you'. Thereupon, the snake slipped under the door and went out[1].

Ibn 'Uqayl said: "We used to have a house in Adhafar – which is an area of Baghdad – and whenever people stayed there, they were found dead the next morning. Once, a man who was a *muqri'* (learner of the Qur'an) rented the house; so we anticipated the outcome, but the following day he was fine. The neighbours were astonished, so they asked him about it. He replied: "Last night, I performed Salat at 'Isha', and read the Qur'an; then a young man emerged from the well in the house and greeted me. I was scared, but he said: "Do not worry, but teach me the Qur'an." My anxiety left me and I regained composure. Then I said: 'What is the story about this house?' to which he replied: 'We are Muslim Jinn; we read and perform Salat, but this house has only been rented by wrongdoers; they gather to drink wine, so we suffocate them'. I said: 'But I am scared of you at night; could you turn up only during the daytime?' He replied: 'Yes'. So he used to come out of the well during the day, and I got used to him".

The false side of the allegations concerning the Jinn is in those invalid rumours, often circulated by people for their own personal interests. Here is a real story related in its true context by Shaikh Yasin Ahmad al-'Id: "A man died in a village, leaving a beautiful, secluded mansion; it was very large, with many rooms, all beautifully decorated; it had a fountain built in the middle, with different, multicoloured statues that had water spouting out from their mouths.

The man had no child to inherit from him, so the mansion was left empty; but his relatives decided to sell it. They were hoping to raise a fortune from its sale; but as soon as it was put for sale, a rumour circulated that the house was inhabited by demons. The news spread

[1] *Ākām Al-Marjan* 75.

far and wide, and became a daily topic of discussion. Anyone who wanted to discover the truth went to the house at night, yet returned convinced that the house was really inhabited by demons.

People avoided buying the house. The inheritors dreaded the consequences, especially when a man offered only the quarter of the selling price. But just before the sale was concluded, a brave young man heard about the rumours of the house, and since he did not care about Jinn and was not afraid of demons, he approached the inheritors and offered to clear the house of any demon for a particular sum of money. They agreed and handed him half the sum.

At night, the young man took a gun with him in case he needed it, and headed for the house. He rested for some time, then extinguished the lamp and went to sleep. After a while, he felt a hand pulling his cover away. He grabbed hold of the hand powerfully, and said: 'Who is pulling the cover?' He heard a voice say: "I am a demon, and I need the cover or else I will have to wear your body." So the young man let go of the cover, and heard the demon fall, hitting the back of his head. He leapt forward, stood on the chest of the demon, and pointed the gun at his head, saying: "Tell me who are you?" The demon was terrified and replied: "Leave me alone, and I will tell you the truth about my case."

The young man said: "You may talk, demon!' He answered: "I am not a demon or a devil. I am a human like you; I differ from you only in the blackness of my skin and my unpleasant appearance." The young man let go of him, and went to turn on the lamp, only to see a black, naked servant. He said to him: "Tell me, servant, what is the reason for your being here?' He replied: "It was necessity that forced me to come here; I am a poor man, with no income, but with a large family to look after. I asked a man to find me a job in order to make a living, so he ordered me to come here every night and pretend to be a demon, to frighten people away. He told me to keep it a secret." When the young man heard his story, he took him to the inheritors of the house to relate the story to them. Thereupon, they discovered that the man who had employed the servant was in fact the same one who had offered to buy the house at a much reduced price![1]

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[1] *'Arafun and Dajalun* (Fortune-tellers and Charlatans) (84).

How to chase Jinn away from a house?

If you are convinced that there are Jinn in a house, chase them away by the following means:

(1). Go to the house with two other people and say many times over three days:

"أناشد كم بالعهد الذي أحذه عليكم سليمان أن تخرجوا وترحلوا من بيتنا . أناشدكم الله أن تخرجوا ولا تؤذوا أحدا"

unashedikum bilahdi al-lathi akathahu alaykum Sulaimanu an-takhraju wa tah-halu wa tar-halu min baitinah. Wa nashidukum Allaha an-takraju wala tukthu ahadah.

"I earnestly appeal to you, with the pledge exacted on you by Sulayman (the Prophet Solomon) ﷺ, to leave this house. I adjure you by Allah, to leave and not harm anyone". You repeat this appeal for three days.

(2). If you still feel that something is in the house, then fill a container with some water, put your finger inside, put your mouth over it, and say:

"بسم الله . أمسينا بالله ليس منه شيئ ممتنع وبعزة الله التي لا ترام ولا تضام ، وسلطان الله المنيع نحتجب وبأسمائه الحسنى كلها عائذ من الأبالسة ومن شر شياطين الإنس والجن ومن شر كل معلن أو مسر ، ومن شر ما يخرج بالليل ويخرج بالنهار، وشر ما خلق وذرأ وبرأ ومن شر إبليس وجنوده ومن شر كل دابة أنت آخذ بناصيتها إن ربي على صراط مستقيم أعوذ بما استعاذ به إبراهيم و موسى وعيسى ومن خلق وذرأ وبرأ ومن شر إبليس وجنوده ومن شر ما يبغي. أعوذ بالله السميع العليم من الشيطان الرجيم : ﴿ **والصافات صفا فالزاجرات زجرا فالتاليات ذكرا . إن إلهكم لواحد رب السماوات والأرض وما بينهما ورب المشارق إنا زينا السماء الدنيا بزينة الكواكب وحفظا من كل شيطان مارد لا يسمعون إلى الملأ الأعلى ويقذفون من كل جانب دحورا ولهم عذاب واصب إلا من خطف الخطفة فأتبعه شهاب ثاقب .**

Bissmillahi am-saina billahi al-lathi lasa minhu shayun mum-tayniah, wa-bi'izthati lahi al-lati la-tiramu wa la tudamu, wa

sultani illahi al-manei'e na-tajib, wa bi assma-ehi al husna kulliha ah-ithun min al-abbalisa, wa min sharri shaiatini al insi wal jinni wa min sharri kulhi mualanin aw-mussir, wa-min sharri ma-yakhruju bil-layli wa ma yakmunu bin hari wayakmunu bil-layli wa yakhruju bin-hari wa sharri ma khalaqah wa zaraha wa bara'a wa min sharri ibleesah wa junudihi wa min sharri kulhi dabatin anta akhithun binahsiyatiha inna rabbi ala-siratin mustaqim. Audhu bimastaza bihi ibraheemu wa moosa wa eesa wa muhammadun min sharri ma khalaqah wa zara'a wa bara'a wa min sharri ibleesah wa junudihi wa min sharri mayabri.

وَٱلصَّٰٓفَّٰتِ صَفًّا ﴿١﴾ فَٱلزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾ فَٱلتَّٰلِيَٰتِ ذِكْرًا ﴿٣﴾
إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ﴿٤﴾ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ
ٱلْمَشَٰرِقِ ﴿٥﴾ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا
مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ﴿٧﴾ لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ
مِن كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ
ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

ʾAʿūḍu billahi mina shayṭāni rajīm,﴾Waṣ-ṣāffāti ṣaffan, faz-zājirāti zajran, fat-tāliyyāti ḍikran, ʾinna ʾilāhakum lawāḥid, rabbus-samawāti wal-ʾardhi wa mā baynahumā wa rabbul-mashāriqi, ʾinnā zayyānnās-samāʾad-dunyā bizīnatinil-kawākibi, wa ḥifẓan

min kulli shayṭānin mārid, lā yasmma' ūna 'ilal-mala'il-a'lā, wa yuqqdafūna min kulli jānibin, duḥūran wa lahum ' aḍābun wāṣib, 'illā man khaṭifal-khaṭfata fa 'atba' ahu shihābun thāqib.❳

(Aṣ-ṣāffāt: 1-10)

"*Bismillah.* We start the evening in the care of Allah ﷻ; He ﷻ has power over everything..."

Then you spray a bit of the water in every corner of the house, and the Jinn would then leave the house, by the Will of Allah ﷻ[1].

Now you have the cure right in front of you; therefore, you only need to intend sincerly when you start making du'a (supplication) and seek help from Allah, the Lord of the Heavens and Earth. Beware! Do not leave this true guidance and go to consult the sorcerers and their misguidance; they will subject you to more hardship and tribulations. We ask Allah ﷻ to keep us always seeking help and relying on Him alone.

Jinn are less dignified than mankind

Shaikh Abu Bakr al-Jaza'iri says: "The Jinn, even the righteous among them, are less dignified in Allah's sight than humans. Allah ﷻ has confirmed the dignity and honour of mankind when He ﷻ said: **❲We have honoured the sons of Adam; provided them with transport on land and sea; given them the sustenance things, good and pure; and conferred on them special favours, above a great part of Our Creation❳**[2]. Such honour was not mentioned for the Jinn, either in any of the Holy Books of Allah, or in the sayings of any of His Prophets. Therefore, it is clear that humans are more dignified than Jinn, and this is confirmed by the fact that the Jinn themselves feel a sense of inferiority before the humans. So whenever humans seek refuge in

[1] *al-wabil al-sayib* 86.

[2] Surat Bani Isra'il, verse 70.

them and request their help, they feel both exalted and presumptuous – a state which is not common in their lives – so they serve the humans and increase them (humans) in wickedness. Allah ﷻ said: **﴾Certain men from among mankind used to seek refuge with certain men from among the Jinn, but they increased them in wickedness﴿**. They feel weakness and baseness before a human believer who believes in Allah ﷻ and His Messenger, and is faithful in his worship to the Oneness of Allah ﷻ. As for the person who does none of these, the righteous Jinn are better than him/her, and are more dignified than all the disbelievers of mankind"[3].

Do Jinn harm mankind?

Shaikh Abu Bakr Al-Jaza'iri said: "The harm done by Jinn to humans is confirmed and cannot be denied. It has been proved by both heard and tangible evidence, and it is also acceptable to the rational mind. If it were not for the angels that Allah ﷻ has assigned to preserve mankind, none of the Jinn and demons would have survived, because humans cannot see them, and they have the ability to transform quickly. Therefore, there is no doubt that some Jinn harm people for different reasons, such as when a person harms them first by pouring hot water on them or urinating on them or jumping to their places without being aware of it, so they would avenge themselves and harm him/her.

Sometimes, Jinn harm people unjustly without any reason, as also happens among mankind themselves, they inflict pain among themselves out of tyranny, because of their corrupt nature and weak faith.

The young Ansari, in the previously mentioned authentic, Hadith killed the snake, which was actually a demon that transformed as soon as the snake died. The demon in that incident avenged the snake and killed the young Ansari ﷺ, who died so quickly that Abu Sa'id al-Khudri ﷺ said: "It was not known who died first: the snake or the young man".

[3] *'Aqidat al-mu'min* (The Creed of the Believer) (228).

Because this fact is so well-known and widely accepted, we do not need to add further evidence to support it. The incident of the young Ansari, mentioned in the Sahih book of Muslim, will suffice. But I will relate another real life incident which my family and I witnessed and endured: I had a sister named Sa'diyya. When we were very young, we used to climb a rope up to the top of the house. One day Sa'diyya fell from the top and landed apparently, top of some Jinn. Her landing might have hurt the Jinn badly, so he decided to avenge himself upon her. He used to come to her three to four times a week – sometimes more – and suffocate her. She would struggle with her feet, like a slaughtered sheep, yet he would only leave her when she was nearly dead. He once spoke through her, admitting that he was punishing her because of the harm she had done to him on such a day, and in such a place. He kept on possessing her and torturing her during her sleep until he killed her, after ten years of unbearable torture. May Allah forgive her and bless her with His Mercy, *Amin*. This is an incident that I lived through and witnessed myself. The one who witnesses something is not the same as someone who only heard about it![1]

[1] *'Aqidat al-mu'min* (The Creed of the Believer) (230).

Chapter Two: Possession (by Jinn) its fact and treatment

Definition of Sar' (possession by Jinn)

It is a form of mental disorder that occurs in a person, whereby he/she is not aware of what he/she says; he/she becomes unable to link what he/she has said and what he/she is about to say. He/she would suffer loss of memory as a result of the mental disturbance, which would affect on his/her movements and behaviour. He/she would completely lose the balance in his/her body.

Among the signs of the Sar' (the possession by Jinn) is insanity, displayed in expressions, the actions and the thinking[1].

The definition of Sar' by Al-Hafid bin Hajar

This is an illness which partially prevents the principal organs from reacting, because of a 'thick air' stuck in the passageways of the brain, or a harmful 'smoke' which rises up from other parts of the body; it might be followed by a cramp, making the person losing control of his/her body. Sar' can also come from Jinn, from the vicious ones among them (they possess humans); they would either want to adopt the feature of a particular human or because they simply want to harm him/her.

The first (definition) is the one confirmed by doctors who provide its cure, and the second is the one which is argued (and denied) by many of them, yet approved by some. Its only cure is resistance by higher, good spirits who overcome the effects of the lowest evil spirits, thwarting their actions[2].

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[1] See "The World of Jinn according to the Qur'an and Sunnah" 252.
[2] *Fath al-Bari* (10/114).

Proofs of confirmation of Sar'

The existence of Sar' (by Jinn) was confirmed by both *Naql* (texts from the Qur'an and the Sunnah) and by '*Aql* (intellect); it is a real fact that is doubted only by the obstinate or stubborn.

First: Proof from the Qur'an

Allah ﷻ said: **﴾Those who practice usury (*Riba*) will not rise from the grave except as someone driven mad by Satan's touch﴿**[1].

Al-Imam Al-Qurtubi said: "There is evidence, in this verse, about the wrongness of whoever denies Sar' (possession of humans) by Jinn, or disapprove of Satan's touch on some people from mankind"[2].

Al-Imam Attabari said, in the interpretation of this Verse: "Allah ﷻ informed us that those who practice *Riba* will not rise from their graves on the Day of Judgment except like someone driven mad by Satan's touch- i.e. Jinn's possession"[3].

Al-Hafid bin Kathir Said: "He (ﷻ) informs us about the day when they will arise from their graves on the Day of Resurrection, saying: **﴾Those who eat *Riba* will not stand (on the Day of Resurrection), except like the standing of a person beaten by Satan, leading him to insanity﴿** meaning: they cannot rise from their graves on the Day of Resurrection, except as one whom Satan has driven to madness"[4].

Al-Alusi said: "Those who practice *Riba* will not rise from their graves, on the Day of Judgment, except like the one was driven mad by Satan's touch in this world."

Second: Proof from Sunnah

(1). Matar ibn Abdurahman al-A'naq said: "Umm Abaan bint al-Wazi' bin Zari' ibn 'Amir al-'Abdi narrated from her father, that her

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[1] Surat al-Baqarah, verse 275.
[2] *Tafsir* al-Qurtubi (3/355).
[3] *Tafsir* al-Tabari (3/101).
[4] *Tafsir* Ibn Kathir (1/326).

grandfather once went to the Prophet ﷺ with his son – or the son of his sister – who was "Possessed by Jinn"; the grandfather said: 'When we reached the Messenger of Allah in Al-Madinah, I said: 'O Messenger of Allah, I brought with me my son – or son of my sister – who is possessed by the devil, so you can make a supplication for him.' The Prophet ﷺ said: 'Bring him to me'. So I went back to the convoy where I had left him, untied him, dressed him with new clothes, and brought him to the Prophet ﷺ. He said: 'Bring him down so I can have access to his back.' When he ﷺ got hold of him, he ﷺ started striking him on his back, yelling: 'Get out, enemy of Allah; get out, enemy of Allah.' Suddenly, the boy started to look well – a look which was different from the previous one – then the Prophet ﷺ seated him near him, made a supplication for him, and wiped his face. After the supplication of the Prophet ﷺ, no one in the convoy was preferred more than him".

Al-Haithami said: It was narrated by al-Tabarani, but Matar never narrated from Umm Abaan.[1]

I (the author) say: "Al-Hafid mentioned about Umm Abaan as 'acceptable'[2], and al-Bukhari had transmitted her narrations, so she had passed the standard of authenticity.

We can derive from this Hadith certain issues:

- That the devil can possess a person to a state of madness.

- That Sar' (possession by the devil) can be healed by striking the sick person with authority from the Sunna.

- That the devil had entered inside the boy and taken over his body; and this is clear from the Prophet's saying: "Get out, enemy of Allah" (An exit was certainly preceded by an entrance).

(2). Ya'la ibn Murrah said: "I have seen three things from the Prophet ﷺ, that no one has seen before me or will see after me: We set out on a journey, and on our way, we met a woman sitting on the ground with her son. She said: 'O Messenger of Allah, this is a boy who is stricken

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[1] *Mujma' al-zawaid* (9/3).
[2] *Taqrib al-tahdhib* (2/619).

by an illness, which harms him and both of us; he gets possessed many times during the day.' He ﷺ said: 'Bring him to me.' She handed him to the Prophet ﷺ and placed him between him and his mount. He ﷺ spat three times deep in the boy's mouth, saying: '*Bismillah* (In the Name of Allah) ana 'Abdullah (I am a servant of Allah), ikhsa' 'Aduwullah (I chase you away, enemy of Allah).' Then he ﷺ handed him back to her, and said: 'Meet us on our way back, in this place, and tell me about his condition.'

He said: 'We went and came back, and found her in the same place, with three lambs. The Prophet ﷺ said to her: 'What did your boy do?' she replied: 'By He Who sent you with the Truth, we have not sensed anything unusual from him so far. You may take these lambs.' He ﷺ ordered one of his Companions to take one and return the rest to her."

Al-Haythami said: 'it was transmitted by Ahmad with two chains of authorities, and by al-Tabarani.' The chain of authority of Ahmad is authentic[1]. It was also recorded by al-Hakim in "al-mustadrak" (2/617), and authenticated by al-Dhahabi.

(3). In another narration by Ahmad, he said: "Waki' reported from al-A'mash ibn al-Minhal ibn 'Amru, from Ya'la ibn Murrah, from his father that a woman once came to the Prophet ﷺ with her stricken son, so he ﷺ said: 'Get out, enemy of Allah; I am the Messenger of Allah.' So the boy was healed. The woman offered the Prophet ﷺ two sheep, some butter and cheese. He ﷺ said to one his Companions: Take the butter, the cheese and one sheep, and give her back the other one".[2]

(4). Jabir ibn 'Abdullah narrated: "We set out with the Messenger of Allah ﷺ in the Mission of Dhat Arriqa', until we reached a place called 'Harrat Waqim', a woman came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah, this is my son, and the devil has possessed him'. He ﷺ said to her: 'Bring him down to me' she did, and he ﷺ asked her to make him open his mouth; so he ﷺ spat inside the boy's mouth and said: 'I am chasing you away, enemy of Allah; I am the Messenger of Allah', three times. Then he said to her: 'Do not worry

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[1] *Mujma' al-zawaid* (9/4).

[2] Transmitted by Ahmad. Al-Haythami said that the chain of authority was authentic (*Mujma' al-zawa'id*).

about your son anymore; he will not be affected from the same thing again...' Al-Haythami said: It was transmitted by al-Tabarani in "al-awsat", and al-Bazzar. The chain of authority included Abd al-Hakim ibn Sufyan who was mentioned by Abi Hatim, although no one has examined his narrations, the rest of the chain is authentic.

(5). Ibn 'Abbas ﷺ narrated that a woman brought her son to the Prophet ﷺ saying: "O Messenger of Allah, he has a mental derangement, which affects him during our diner time, so he ruins our meal." The Prophet ﷺ wiped the boy's chest and made a supplication for him. The boy vomited, and what was inside him came out and went away (it was in the form of a black dog).[1]

Al-Haythami said: "The chain of authorities includes Farqad al-Sabkhi who was authenticated by Ibn Mu'in and al-'Ajli, but was considered weak by others (for having a weak narration).[2]

Al-Hafid said about him: "A pious and trustworthy person, but his narration is full of mistakes."

(6). 'Ata' ibn Abu Rabah said: "Ibn 'Abbas said to me: 'Shall I show you a woman of the people of Paradise?' I said: 'Yes.' He said: 'This black lady came to the Prophet and said: 'I sometimes suffer from fits and my body becomes uncovered; please invoke Allah for me.' The Prophet ﷺ said (to her): 'If you wish, be patient and you will have entery to Paradise; yet if you wish, I will invoke Allah to cure you.' She said: 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he invoked Allah for her."[3]

The woman's name was Umm Zifr as transmitted by Al-Bukhari, in his Sahih book, on the authority of 'Ata'; and it is clear that the Sar' happening to that woman was from Jinn. Al-Hafid said, in the interpretation of this Hadith: Al-Bazzar has another narration, on the authority of Ibn 'Abbas, of this story where the woman said: 'I fear

[1] Transmitted by Ahmad and al-Darimi (1/12).
[2] *Mujma' al-zawaid* (9/2).
[3] Recorded by al-Bukhari and Muslim.

that the evil (thing) might uncover my body'[1]. The evil is Satan, and for this reason, Al-Hafid said, after transmitting the different chains of this Hadith: "It could be understood from the chains of authorities that Umm Zifr was suffering from Sar' (possession) of Jinn, nothing else[2].

(7). Ibn Mas'ud ﷺ said: "When the Messenger of Allah ﷺ entered Salat, he would say: 'O Allah, I seek refuge in you from Satan, the accursed, from *hamzih, wa naftih wa nafkhih.*'

He added: "*hamzih* is *mawta* 'demise or unconsciousness'; *naftih* is 'the erotic poetry' and *nafkhih* is his 'haughtiness'[3]."

Al-Mawta is a type of mental disturbance that leaves a person unconscious, so when he/she comes around, he/she feels as if he/she were asleep or drunk[4].

Ibn Kathir said: "The *hamz* of the Devil is *al-mawta* which is suffocation (i.e. Sar')[5].

Abd al-Karim Nawfan said: "This Hadith confirms the ability of Jinn to possess humans, because it includes the Prophet's seeking refuge in Allah from the *hamz* of Satan – the *hamz,* as was mentioned earlier, is *al-mawta* which overwhelms a person (i.e. Sar'), leaving a stricken person dead from pain[6].

(8). Abu al-Yusr ﷺ narrated that the Prophet ﷺ used to make the following supplication: "O Allah, I seek refuge in Thee from my house falling on me, I seek refuge in Thee from falling into an abyss, I seek refuge in Thee from drowning burning and decrepitude. I seek refuge in Thee from the devil harming me at the time of my death, I seek

[1] "*Fath al-Bari*" (10/115).
[2] "*Fath al-Bari*" (10/115).
[3] Transmitted and authenticated by Al-Hakim, and agreed by al-Dhahabi. Also recorded by Abu Dawud (1/206), al-Tirmidhi (1/153) and al-Nasa'i, on the authority of Abu Sa'id Il-khudri ﷺ.
[4] *Lisān al-'Arab* (Arabic Dictionary) (6/4296).
[5] *Al-bidaya wa al-nihaya* (1/61).
[6] "The World of Jinn, in light of the Qur'an and the Sunnah" (269).

refuge in Thee from dying on Thy Path while retreating, and I seek refuge in Thee from dying of the sting of a poisonous creature"[1].

Shajar said: "Being harmed by Satan (i.e. being affected by the devil with insanity)[2]."

(9). Safiyyah bint Huyay ❁ said: "The Prophet ﷺ said: 'Satan circulated in the body of Adam's offspring as his blood circulates in it'"[3].

Some scholars have used this Hadith to prove Satan's ability to invade the body of a person, and thus the possibility of Sar' (possession) taking place.

Ibn Hajar Al-Haythami said in his book "Al-Fatawa Al-Hadithiyah", after mentioning this Hadith: "It is a proof against those who deny Satan' ability to infiltrate the body of a person, such as Al-Mu'tazilah[4]".

(10). 'Uthman bin al-'As narrated: "When the Prophet ﷺ appointed me as a governor of at-Ta'if, I used to feel something exposed to me during Salat which made me forget what I had prayed; so I travelled to see the Messenger of Allah. When he ﷺ saw me, he asked the reason of my visit, I replied: 'O Messenger of Allah, something comes to me during Salat, and makes me forget what I have prayed'. He replied: 'That is Satan. Come closer'. So I approached near him, sitting on my heals. He ﷺ struck my chest and blew in my mouth, saying: 'Come out, enemy of Allah'. He repeated this three times, then said to me: 'Go back to your work'. Since that moment, I have never felt anything."[5]

(11). Ubay bin Ka'b said: "I was in the company of the Messenger of Allah, and a desert Arab came and said: 'O Messenger of Allah, I have a brother who feels a pain' he said: 'What is his pain?' he replied: 'He

[1] Transmitted and authenticated by al-Hākim; agreed by al-Dhahabi, Abu Dawud (2/92), al-Nasa'i (6/283).
[2] *Lisān al-'Arab* (2/1094).
[3] Transmitted al-Bukhari and Muslim.
[4] Al-Mu'tazilah: the name of a theological school which introduced speculative dogmatism into Islam.
[5] Transmitted by Ibn Mājah (2/1175), and he said in "*al-zawa'id*": it is authentic.

has a mental disorder'. He said: 'Bring him to me'. He ﷺ placed him between his hands and sought refuge for him in Allah ﷻ, by reading Surat al-Fatiha, the four first verses from Surat al-Baqara, the verse **﴾And your God is one God﴿**, the *Ayat al-Kursi*, the three last verses in Surat al-Baqara, a verse from Surat al-'Imran **﴾Allah bears witness that there is no god but Him﴿**, a verse from Surat al-A'raf **﴾Your Lord is Allah﴿**, a verse from Surat al-Mu'minun **﴾High above is Allah, the King, the Truth﴿**, a verse from Surat al-Jinn **﴾He – exalted be the Majesty of our Lord﴿**, the first ten verses from Surat al-Sāffāt, three verses from Surat al-Hashr, Surat al-Ikhlas **﴾Say: 'He is Allah, Absolute Oneness﴿**, Surat al-Falaq and Surat al-Nas. Then the man rose feeling no pain at all."

Al-Haythami said: "It was narrated by 'Abdullah ibn Ahmad, and the chain included Abu Janāb who is weak, but was considered as reliable by Ibn Hibban, yet the rest of the chain of authorities is authentic.[1]

(12). Kharija ibn al-Silt narrated from his uncle that he went to the Prophet ﷺ and embraced Islam, then on his way back, he passed by some people, and among them was a mentally disturbed man who was held in chains. His family said: 'We are told that this friend of yours has come with something good; so do you have anything to heal our man?' He said: 'So I treated him (with *ruqya*) by reciting Surat al-Fatiha, and he was cured. They gave a flock of a hundred sheep; so I went to see the Messenger of Allah, and I informed him. He ﷺ said: 'Have you said anything else' I said: 'No'. he said: 'Take (accept) your reward; you have eaten from a *ruqya* of truth, not falsehood.'.

Third: Rational proofs

Shaikh Muhammad al-Hamid said: "If the Jinn are delicate bodies, then neither rationality nor Islamic texts deny the possibility of their (Jinn) circulation in the bodies of the offspring of Adam ﷺ. For, the thin and delicate can circulate in the thick; such as the air which enters our bodies; fire circulates in coal; electric currents circulate in wire or cables; or rather, water may penetrate soil, sand, or clothes, even though it is not as thin or as fine as the air or an electric current.

[1] "*Mujma' al-zawa'id*" (5/115).

Righteous scholars have approved of all the texts informing about the possibility of the entrance of Jinn in the bodies of humans. These texts are so numerous that they should not be ignored just because of those who deny them with their senseless talk. Sincere Revelation has informed us about it, and so we should show submissiveness and compliance with the texts, without making any absurd interpretations that distort believers from their Path and from true faith.

There are many real fact incidents of Jinn's penetration into human bodies which are countless; therefore, whoever denies this fact clashes with the real world which invalidates his opinion."[1]

The statements of Scholars

(1). We have already mentioned the statements of the scholars of Tafsir (interpretation) of the Qur'an, such as: al-Tabari, al-Qurtubi, Ibn Kathir, al-Alusi.

(2). The statement of al-Ash'ari in "Articles of Ahl as-Sunna" that Jinn enter the human body, as Allah ﷻ has said: **❨Those who practise usury will not rise from the grave except as someone driven mad by Satan's touch❩**[2]

(3). Abdullah ibn Ahmad ibn Hanbal said: "I said to my father: 'Some people claim that Jinn do not enter the body of humans.' So he replied: 'O my son, they lie; it is a Jinn who speaks through a human (when he possesses him/her)"[3].

(4). Shaikh al-Islam, Ibn Taymiyyah said: "The existence of Jinn is confirmed by the Qur'an, the Sunnah, and the full agreement of the Ancestors of our Ummah. Likewise, the entrance of Jinn inside the bodies of humans is confirmed by the scholars of Ahl al- Sunna; it is a visible and noticeable fact for whoever should reflect upon it. A Jinn enters the body of the stricken (possessed) person, speaks words unknown to the person he possesses, who is quite unaware of it; unaware even of the blows he receives which would likely kill a camel.

[1] *Rudud 'ala abāteel* (2/135).
[2] *Risalat al-Jinn* (6).
[3] *Risalat al-Jinn* (8).

Allah ﷻ said: **﴾as someone driven mad by Satan's touch﴿**, and the Prophet ﷺ said: "Satan circulates in the bodies of the offspring of Adam like the blood" and other texts emphasize this"[1].

(5). Ibn al-Qayyim said: "There are two different types of epilepsy (Sar'): one from evil terrestrial spirits, and the other from vicious (other) types."[2]

(6). Ibn Hazm said: "It has been confirmed that Satan touches (possesses) a person – by the Will of Allah – as said in the Qur'an; he influences him with his dark habits, and the 'smoke' rising to his brain, as every stricken person informs others of his/her experience, with no contradiction among them. So Allah ﷻ causes him to be left in a mental disorder, as we witness, and this is exactly how it is described in the Qur'an."[3]

(7). 'Amru ibn 'Ubaid said: "The one who denies the entrance of Jinn in the body of humans is a *dahri*[4]."[5]

The position of doctors with regards to Sar'

(1). The American academic, Carrington, a member of the American Association for Psychological Researches, said in his book, 'The Modern Spiritual Phenomenon', about epilepsy: "It is clear that the case of epilepsy is, at least, a real fact that science cannot ignore, as long as there are some astonishing facts to support it. So as long as the matter is likewise, then its study has become a necessity not only from the academic side, but also because hundreds of people suffer from it in our time, and their cure from it requires swift examination and treatment…"[6]

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[1] *Mukhtasar al-Fatawa al-masriya* (584).

[2] *Al-tib al-nabawi* (51).

[3] *Al-fasl fi al-milal wa al-nihal* (5/14).

[4] '*dahri*': an adherent of the Dahriyah school, a materialistic, atheistic doctrine in Islam; atheist, freethinker.

[5] Ākām al-marjan (109).

[6] The World of Jinn and Angels (82).

(2). Doctor Bell said, in his book 'Analysis of Unusual Cases in the Treatment of Ailing Minds': "We have a lot to discover especially that related to spiritual epilepsy (spiritual possession), as it represents a factual cause to many psychological and neural illnesses. It has appeared that spiritual possession is even more complex than inially thought. The personality of a spiritually possessed person is actually made up of different influential aspects, which continue to affect his/her body and soul until he or she completely collapses. Yet, when the exorcists, excercing some spiritual power, manage astonishingly to chase away those evil spirits from the sick, they are scoffed off and ridiculed by some doctors...,"[1]

(3). Dr. James Haysslen said in his book about spiritual possession: "It is an extraordinary effect by which an external conscious spirit influences the mind of of a person and his/her body; and so it is impossible to deny the occurance spiritual possession."[2]

(4). According to Dr. Carl Wickland, insanity may occur when an evil spirit possesses a sick person's body and causes his mental disturbance."[3]

(5). Among those who confirmed the existence of epilepsy caused by spirits are Dr. Barroz and Dr. Alexis Carrel. They stated that medicine has been unable to cure this phenomenon.

(6). Dr. Ahmed As-Sabahi 'Awad Allah said: "The mental epilepsy or the spiritual possession is the act of the evil terrestrial spirits; its treatment is by the confrontation of the high, good and blessed spirits to those evil spirits, to remove its effects, oppose its acts an abolish them through the method of the pious people."[4]

Medical Diagnosis of Epilepsy

(1). Dr. Bell said: "The spirits which possess humans reach some vital areas in a human body, such as the brain."

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[1] The World of Jinn and Angels (83).
[2] The World of Jinn and Angels (83).
[3] The World of Jinn and Angels (83).
[4] Healing with the Qur'an (98).

(2). Dr. Ahmad al-Sabahi 'Awad Allah said: "Epilepsy is, generally, a sudden disturbance and disorder that takes place in the amber side of the brain. Its function and its fits come in two forms:

a) fits of muscle contraction (spasms) which originate in the movement centre of the brain, due to physiological changes, whereby the stricken (person) loses consciousness. He/she should be treated by normal doctors (psychiatrists).

b) mental fits or contractions, originating in the centre of the senses, in the form of different degrees of sensitivity. Its principle symptom would be a mental change whereby, the sick person would not lose his/her sensitivity completely. This type of fit by possession (by Jinn) is the one which could be healed only through supplication and pleading to Allah ﷻ, as doctors would not be able to cure it.[1]

The legitimacy of the treatment of *Sar'* (Exorcism)

(1) We have mentioned the Prophet's treatment of *Sar'*.

(2) 'Abdullah ibn Mas'ud had treated a possessed man with a recitation from the Qur'an, and the Prophet ﷺ had approved it.

Abu Ya'la narrated from Hanash sl-Sanaghani from 'Abdullah ibn Mas'ud, that he had recited the Qur'an in the ear of a stricken person, so that the latter came around. The Prophet ﷺ asked 'Abdullah ibn Mas'ud ﷺ: 'What have you recited in his ear?' he replied: 'I read **﴾Did you suppose that We created you for amusement and that you would not return to Us?.....﴿**[2] until he finished the Surah. The Messenger of Allah said: 'If a man read it properly on a mountain, it would descend"[3].

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[1] "Healing with the Qur'an" (97).

[2] The last Verses of Surat al-Mu'minun.

[3] Al-Haythami said: 'The Hadith includes Ibn Lahee'ah in its chain of authorities who has some weakness (in his narrations), but his Hadith is sound and the rest of the authorities are authentic.

(3) Al-Imam Ahmad ibn Hanbal had treated *Sar'* (possession by Jinn).

The Qadi Abu al-Hussayn ibn the Qadi Abu Ya'la ibn al-Fira', the Hanbali scholar, said in his book "Generations of the Companions of Imam Ahmed": 'I heard Ahmad ibn 'Ubaydillah saying: 'I heard Abu al-Hussayn 'Ali ibn Ahmad ibn 'Ali al-'Akbari who came to us from 'Akbara, in Dhi al-Qa'da 352 A.H. say: 'My father narrated to me quoting my grandfather who said: 'I was in the mosque of Abu Abdillah Ahmad ibn Hanbal when a messenger from al-Mutawakkil (the Caliphate) came to inform Imam Ahmad that there was a maid who suffered from *Sar'*, and asked him to make a supplication to Allah ﷻ for her to regain her good health. Imam Ahmad brought out the wooden sandals he used for *Wudu'* (Ablution), handed them to the messenger and said to him: 'You go to the house of the Emir of the Faithful, sit by the head of the maid and tell him (i.e. the Jinn who possesses her): 'Imam Ahmad said to you: 'What is more cherished to you? That you get out from this maid or receive seventy slaps with these sandals'. The messenger went and told the Jinn exactly as Imam Ahmad had instructed him; thereupon the rebel Jinn spoke through the maid, saying: 'I hear and obey. If Ahmad ordered us not to reside in Iraq, we would leave. He has obeyed Allah; for he who obeys Allah, everything should obey him.' So he left the maid who became calm, healthy, and later had children. When Imam Ahmad died, the rebel Jinn came back to her; so al-Mutawakkil dispatched his messenger to Abu Bakr al-Maruzi and informed him of the situation. Al-Maruzi took the sandals and went to the maid, but the Jinn spoke to him through her, saying: 'I will not leave this maid. I will not obey or accept anything from you. Ahmad ibn Hanbal obeyed Allah, and so we are commanded to obey him"[1].

(4). Shaikh al-Islam Ibn Taymiyah had treated *Sar'* many times, as reported by his pupil Ibn al-Qayyim who said: "I was present when our Shaikh once sent a messenger to the possessed person and addressed the spirit inside him, saying: 'The shaikh told you to get out and leave, for this body is not yours', and then a few moments later, the stricken person came around. Sometimes, the Shaikh would address the spirit himself, and if the spirit happened to be rebellious, he would chase it out with blows, yet the stricken person would come around, without

[1] Ākām Al-Marjan (115).

feeling any pain. We have witnessed these incidents many times, and the Shaikh often used to read in the ear of the possessed person **﴾Did you suppose that We created you for amusement and that you would not return to Us?﴿**

He once told me that he read the verse in the ear of a possessed person, and the spirit screamed: "Yes". He said: 'Then I took a stick and hit him on his neck, until my hand was weary. During the hitting, the witnesses thought he was dying because of the blows. The spirit said: 'I like him.' I told her: 'But he does not like you.' She replied: 'I want to go to Hajj with him.' I told her: 'He does not want to go to Hajj with you.' She said: 'I will leave as a mark of honour to you.' I said: 'No, but as obedience to Allah and His Messenger ﷺ.' She said: 'I am leaving him.' The possessed person started to look right and left, then said: 'What has brought me to the Shaikh?' They asked him: 'What about all the blows you have received?' He said: 'Why would the Shaikh hit me when I have done nothing wrong?' Indeed, he did not feel any blows at all."

A question regarding Exorcism

This question and its answer were mentioned by the scholar Badr al-Deen Muhammad ibn Abdillah al-Shibli in his book "Ākām al-marjan".

Abu al-'Abbās, Ibn Taymiyya was asked about a man who had been practicing exorcism for a long period of time, because some of his people were inflicted with a gruesome and powerful sorcery, which was rarely encountered. The sorcery affected the stricken person, repeatedly, more than a hundred times, nearly destroying him in many occasions. So the man faced the Jinn with powerful resistance, by showing strong devotion to Allah ﷻ, constantly supplicating Him, and observing the principles of Tawheed, which are the recommendations of Shahadah[1]; and eventually he managed to overcome them. The stricken person used to see them (Jinn) in his sleep, and also used to hear their talking while he was awake.

[1] Observing all the principles of Salat, Siyam, Zakat and seeking help from Allah alone.

He heard them once as they were saying: "Some of our people have died last night, and others have fallen ill, because of the prayer of the person who made the supplication," and they would name him. There was in Caiso a great man, who used to gather with them and check their situation, as he had an amazing influence upon them. He was asked about the reality of the stricken person's dream and the news about the supplication. So, he replied that six of the Jinn had died and many of them had fallen ill. It was repeated about a hundred times, the fact which convinced the man came to the conclusion that Allah ﷻ had defeated them for him. The Jinn submitted and asked for peace, but the question was: Is it permissible or not (in Islam) for an exorcist (a man who makes the supplication and proceeds with *ruqya*) to defend a unjustly possessed man, knowing that it could harm a group of Jinn in the process? Is he sinful or not for his act, because despite their attack, some of the Jinn might be Muslims – and he would be hurting Muslims? Is it permissible or not for him to leave the possessed man to his plight, even though he could see him suffering and near destruction? Is this attack – on the Jinn – permissible or not in Islam, and does it have any supporting proof from the traditions of the Prophet ﷺ or common practices of the Muslims? Does the Shari'ah acknowledge such facts, as determined by the person who made the quest and other believers, or is it impossible, as concluded by philosophers and some innovators?

Is it legal, in Islam, to seek help from the works of astrologists or others who use amulets, cards, smoke, etc; because they are responsible for the sins of their practices while the possessed person and his family just seek a cure, even though it is a form of polytheism – for it comes under the concept of challenging a corrupt and wrong act with a similar one?

A summary of the answer

It is permissible, rather recommendable, and it might even be obligatory to come to the defense of the oppressed according to one's ability. If the sick person is cured by the supplication to Allah ﷻ and the recitation of the Qur'an; ordering the Jinn to leave, even by insulting or cursing them with any permissible expression, which should achieve the objective, despite the fact that some of the Jinn

might be harmed or even killed, then they should blame only themselves, for they are the oppressors, the wrongdoers, especially if the exorcist who treats the patient does not transgress and oppress them like some people do, which entices the Jinn to fight back, and take revenge either on him or his family!

The exorcist who heals the patient by abiding to the Commands of Allah ﷻ and His Prophet ﷺ is not an oppressor towards the Jinn; rather, he is obeying Allah and His Messenger by defending the oppressed (the possessed person), and following the way of the Right Path. Such person cannot be harmed by the Jinn, either because they know that he is just, or they feel weak before him.

If the Jinn were demons and the exorcist showed weakness before them, they would not hesitate to harm him; therefore, he should protect himself by reciting the two suras: "al-Falaq" and "al-Nass", in his Salat and his supplication, which would increase his faith. He should avoid sins, which are their means of attacking him. He is, in this case, a Mujahid (warrior) in the Path of Allah; therefore, he should not let his enemies overcome him, because of his sins. If the matter is beyond his capacity; Allah does not impose on any self any more than it can bear.

Ayat al-Kursi is among the most powerful tools for defeating demons; it was implemented by many exorcists who referred to its great effects in chasing away the Jinn from the human bodies, and also its effect on those supported by demons such as oppressors, and on people who follow their own desires like singers and other wrongdoers.

The oppressor should be repelled, whether he is a Muslim or a Kafir (disbeliever); the Prophet ﷺ said: "Whoever is killed fighting to protect his property, then he is a martyr."[1] The Hadith was also narrated with an extension "…to protect his property, honour or religion..."[2] If the oppressed is permitted to defend his property even if the normal oppressor dies, then he is surely entitled to repel any aggression on him to protect his mind, body and his sanctity. Satan corrupts the mind of the person he possesses, and harms his body. He might even indecently assault him; yet if such act were to be committed by a

[1] Recorded by al-Bukhari and Muslim, on the authority of 'Abdullah ibn al-'As ﷺ.
[2] Recorded by Abi Dawud, al-Tirmidhi, al-Nasā'i.

human to another human, then it is certainly permissible to kill the aggressor if necessary.

It is like repelling the human aggressor among the disbelievers and the impudent. To chase away the Jinn from the body might require striking it heavily and continuously. The hitting lands on the Jinn, not the person it possessed who does not feel any pain at all. The blows do not affect the body of the possessed one at all, even if it is hit three hundred times in his feet by a stick. If those strikes were on the body of the possessed, they would have killed him. Therefore, it is the Jinn who felt them, and they respond by screaming, and even talking to the audience about several topics.

We have practised such acts many times in front big audiences.

As for seeking support against them with cryptic expressions, it is not permissible if it includes any form of *shirk* (polytheism), because it is *haram*. Most people who introduce amulets generally use some expressions of *shirk* together with some verses of the Qur'an.

Muslims might dispute among themselves about the idea of "the healing with the prohibited in Islam", yet they never dispute the fact that it is not permitted to use any aspect of *shirk* or *kufr* for any healing, in any circumstances. This is totally different from the case when a Muslim may utter words of *kufr*, under subjugation, while his heart remains full of Iman (belief in Allah ﷻ).

Reasons of Jinn's possession of humans

Shaikh al-Islam Ibn Taymiyya said: "The Jinn's possession of humans can be out of a desire or passion – as it exists among humans – and they might have sexual intercourse with them and have children; and this case is common, as mentioned by the scholars. The majority of scholars dislike marriage to Jinn, which might take place out of hatred towards the humans and as a punishment for them – if they (the humans) initially hurt them, by urinating on them, or pouring hot water or killing some of them – even if such acts were carried out unintentionally. Because there is so much ignorance and injustice

among the Jinn, they would punish the possessed more than he or she deserves; this punishment could take the form of mockery or pure evil, as violent humans do among themselves.

The first case is considered a vice act, which has been forbidden by Allah ﷻ, as He has forbidden it among humans, even if both the man and woman consent to it. It is a vice and an unjust act; therefore, the Jinn should be addressed to understand that it is a vice act and/or an injustice so that the proof is highlighted against them, and they should know that the judgment of Allah and His Messenger, who was sent to both Jinn and humans, should be applied on them.

In the second case, if the human committed an act against the Jinn unintentionally, then this should be explained to them; that he never intended to harm them. And if the act took place in his house, then he is free to act in a way that is permitted.

As for you Jinn, you do not have the permission to take shelter in human bodies without their authorisation.

So, if the Jinn act unjustly towards a human, they should be informed about the judgment of Allah and His Messenger for such an act; enjoining them to do good and forbidding them to commit evil; for Allah ﷻ said: **﴾We never punish until we have sent a Messenger﴿**[1] and He ﷻ said: **﴾Company of Jinn and men! Did not Messengers come to you from among yourselves relating My Signs to you and warning you of the encounter of this Day of yours﴿**[2].

The summary of jinn's reasons to possess mankind is as follows:

1. The passion for the male Jinn for a woman or that of the female Jinn for a man.

2. A person's unjust act committed against the Jinn: pouring hot water on them, or falling on them from a higher place, etc.

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[1] Surat Al-Isra', verse 15.
[2] Surat al-An'am, verse 130.

3. A Jinn's possession of a human unjustly, without any reason, which can occur under four conditions: a) severe anger; b) intense fear; c) indulgence in desires and passions; d) complete negligence.

How does a Jinn enter the body of a human, and where does he/she settle?

The Jinn exists in the form of a spirit, and the body of human is permeable; therefore, the Jinn is able to enter the body of a human through any place he/she wants. The evidence for this is Allah's Verse: **﴾He created the Jinn from a fusion of fire﴿**[1].

Ibn 'Abbas said: "From the fusion of fire; and the fusion of fire is the hot wind coming out from fire". When the Jinn enters the body of a human, it heads directly for the brain, where it can affect any organ of the body from that central position. Medical research has proved that possessed people have some strange vibrations in their brains; and many Jinn have informed me that they do indeed settle in the brain.

One of them (Jinn) once told me: "I can have a direct effect on any organ of the body, of this person, that I am possessing".

I once said to a Jinn: 'Hold this arm', so he stretched his arm, and thee strong young men tried to bend the arm, but they could not. So then I said: 'Let go now' and he did.

Symptoms of the Jinn's possession of humans

The ailment of human being's possession by Jinn has, like any other ailments, some particular symptoms; however, it should be noted that sometimes they may be confused with some other physical sicknesses. In fact, a woman came to me complaining about a pain in her legs; I

[1] Surat al-Rahman, verse 15.

immediately thought it was from rheumatism. Then I asked myself, 'I had better recite some of the Qur'an on her to be certain.' When I started reciting the Qur'an, a Jinn spoke through her, and informed me that he was holding her leg. I ordered him to leave her body in obedience to Allah ﷻ, and he left. The woman was then able to stand up, without any pain; and all Praise to Allah Alone.

It is very important for the healer (exorcist) to be acquainted with the symptoms which are divided in two sections:

Symptoms that appear in a dream

(1). Insomnia: when a person cannot find sleep, except after a long period of relaxation.

(2). Anxiety: which leads to much waking up during the night.

(3). Nightmares: when a person sees something that worries him, in a dream, and he wants to seek help, but could not.

(4). To see animals in a dream; such as a cat, dog, camel, snake, lion, fox, mouse.

(5). To bite one's teeth in a dream.

(6). Laughing, crying, or screaming in a dream.

(7). Moaning in a dream.

(8). Sleepwalking.

(9). To see oneself, in a dream, falling from a high position.

(10). To dream of being in a cemetery, a refuse place or a deserted road.

(11). To see people with some strange features; to notice excessive height or shortness in them; or seeing completely black people.

(12). To see ghosts in a dream.

Symptoms when awake

(1). Constant headaches (with a condition that its cause is not a sickness in the eyes, ears, nose, teeth, throat or stomach.

(2). Aversion (i.e. Turning away from remembering Allah, from Salat and all the other pious deeds).

(3). Straying (i.e. absent-mindedness, distractedness).

(4). Laziness and lassitude.

(5). Epilepsy (a seizure in which there are convulsions and loss of consciousness).

(6). A pain in an organ that medicine is unable to cure.

Types of Jinn possession of humans

(1). A total possession (a Jinn possesses the whole body of a person, such as the one who suffers from seizures).

(2). A partial possession (a Jinn possesses one particular organ of the body, such as an arm, leg or tongue).

(3). Constant possession (a Jinn possesses the body for a long period of time).

(4). Temporary possession, which lasts no more than a few minutes, like a nightmare.

Characteristics of a healer (exorcist)

Not anybody can heal a possessed person; therefore, an exorcist should have the following characteristics:

(1). He should have the faith of the pious ancestors – May Allah be pleased with them – a pure, clear Islamic faith.

(2). He should observe the principles of Tawheed (the doctrine of Divine Unity) in his words and actions.

(3). He should believe that the Words of Allah have effects on Jinn and demons.

(4). He should be acquainted with the conditions of Jinn and demons (their behaviour).

(5). He should be aware of the conduct of Satan (see how Shaikh al-Islam Ibn Taymiyya responded when a Jinn said: 'I will leave this body in respect for you'. Ibn Taymiyya replied: 'No, rather in obedience to Allah and His Messenger'. If Shaikh al-Islam was not aware of Satan's tricks, he would not have replied like that.

(6). It is recommendable for the exorcist to be a married man.

(7). He should be a person who avoids illegal (forbidden) acts in Islam, which Satan uses to attack a person.

(8). He should be obedient to Allah ﷻ, observing all acts of worship, and against the will of Satan.

(9). He should observe supplication to Allah ﷻ, seeking refuge in Him ﷻ from the Devil. These supplications were taught by the Prophet ﷺ, and which should be said when leaving or entering the house; entering and leaving the mosque; when hearing a cock's cry, or a donkey's; seeing the moon; boarding a mount (vehicle); etc.

(10). To have sincere intention when healing.

(11). He should be equipped with all types of protection mentioned in Chapter six. In general, whenever a man gets closer to Allah ﷻ, he distances himself from Satan, and rather gets more powerful and effective over Satan. You should know that if you manage to control yourself and your devil (the Jinn assigned to you), then you are most likely to overpower others; but if you fail to control them, then you are definitely too weak before others.

The method of healing

The process of healing takes three stages:

The first stage: *Preparation before the treatment.*

(1). Preparing the right environment; you need to remove any pictures or photographs in the house where you are going to undergo the treatment, in order for the Angels[1] to enter there.

(2). Remove any amulet that the patient may have and burn it.

(3). Rid the place of any type of musical instrument.

(4). The place should not host any (legal) infringement in Islam; such as a man wearing gold or an unveiled woman.

(5). Give the patient and his family a lesson in the Islamic faith, by which you remove any attachment, in their heart, with other than Allah ﷻ.

(6). You start by distinguishing between your method of treatment and that of the sorcerers and liars, and explain to them that there is healing and mercy in the Qur'an, as Allah ﷻ has said.

[1] From a Hadith recorded by Muslim, on the authority of Abu Hurayrah ﷺ, the Prophet ﷺ said: "Angels do not enter a house in which there are images or pictures".

(7). Diagnose the case, by asking the patient some relevant questions, in order to be sure of the existence of certain symptoms or most of them. The questions could be as follows:

a) Have you seen animals in your dreams? How many of them? Have you seen the same animal every time?

b) Have you seen an animal chasing you in a dream?

c) Do you have nightmares, unpleasant dreams, or horrifying experiences in your dreams?

d) Have you seen yourself, falling from a high position?

e) Have you seen yourself, walking on a deserted road?

You have to proceed with questions about all the symptoms in dreams and while awake, until you are absolutely sure of the existence of a case. From these questions, you determine the number of Jinn and their type; for example: if the patient used to always dream of two snakes, then he is possessed with two Jinn; and if he sees a man wearing a Cross, repeatedly in a dream, then he knows the type of Jinn who possesses the patient. This is, only, in the case where the Jinn do not respond through the patient (do not utter any word). But, if it is otherwise, and the Jinn speaks, expressing himself, then there is no need to diagnose the case, as it is quite self-evident.

(8). It is recommended to do ablution before you start the treatment, and ask the people with you to do likewise.

(9). If the patient is female, do not start the treatment until she covers herself properly, in order not to reveal anything during the treatment.

(10). Do not treat a woman except in the presence of a *mahram*[1]of hers.

(11). When treating a woman, do not invite someone who is not her *mahram*.

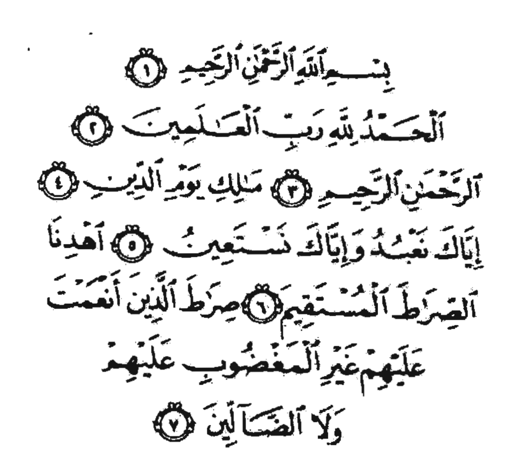
[1] Husband or a male relative with whom marriage is forbidden.

(12). Ask Allah ﷻ to help you chase this Jinn away from the body of the patient, and grant you victory over him/her.

The second stage: *the treatment*

First you should place your hand on the head of the patient, and slowly recite the following verses, in his/her ear:

1. *Al-Fātiḥa*



'Aūḍu billahi mina shayṭāni rajīmi min hamzihi wa nafkhihi wa nafthihi, Bismillahir-raḥmānir-raḥīm, al-ḥamdu lillahi rabbi-l-'ālamīn, ar-raḥmāni raḥim māliki yawmi-dīn'iyyāka na' budu wa 'iyyāka nast'īn 'ihdina ṣirāṭa-l-mustaqīm ṣirāṭa-laḏīna an'amta 'alayhim ghayri-l-maghdūbi 'alayhim wa lā dhālīn.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ
وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ
إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾
أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُو۟لَٰٓئِكَ
هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾

إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ
لَا يُؤْمِنُونَ ﴿٦﴾

﴾Bismillahi raḥmāni raḥīm, alif lām mīm, Zālika-lkitābu lā rayba fīhi, hudal-lilmuttaqīn, al-laḏīna yu'minūna bilghaybi wa yuqīmūna-ṣalāta, wa mimmā razaqnāhum yunfiqūn, wal-laḏīna yu'minūna bimā 'unzila 'ilayka wa mā 'unzila min qablika, wa bil'ākhirati hum yūqinūn, 'ūlā'ika'alā hudan mir-rabbihim wa 'ūlā'ika humul-mufliḥūn. 'Innal-ladina kafarū sawā-'un 'alay-him 'a-'an-zartahum 'am lam tunzirhum lā yu'-minūn﴿

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾
إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ
مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا
مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

'A'ūḍu billahi mina shayṭāni rajīm, ❮Wa 'ilāhukum 'ilāhun wāḥidun lā 'īlāha 'illā huwwar-raḥmānur-raḥīm. Inna fī khalqis-samāwāti wal-ardhi wa-khtilāfil--lalī wan-hari wal-fulkhil-lati tajrī fil-baḥri bimā yanfa'un-nāsa wa mā 'ánzalal-lāhu minas-samā'i min mā'in fa'aḥyā bihi-l'ardha ba'da mawtihā, wa baththa fīhā min kulli dābbatin, wa taṣrīfir-riyyāḥi was-saḥābil-musakhari baynas-samā'i wal-ardhi la'āyāatin liqawmin ya' qilūn.❯

﴿٢٥٤﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ

ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا

فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ

أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا

شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ

وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ﴿٢٥٥﴾

'A'ūḍu billahi mina shayṭāni rajīm, ❮'Allahu lā 'ilāha 'illā huwwa 'al-ḥayyu-lqayum. Lā ta'khuḍuhu sinatun wa lā nawm lahu mā fīs-samāwati wa mā fil-'ardhi, man ḍal-laḍl yashfa'u 'indahu 'illā bi'iḍnihi ya' lamu mā bayna 'aydīhim wa mā khalfahum wa lā yuḥiṭūna bishay'in min 'ilmihi 'illā bimā shā'a wasi'a kursiyyuhus-samāwati wal-'ardha, wa lā ya'ūduhu ḥifẓuhumā wa huwwal-' aliyyul-'aẓīm.❯

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ
إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ
وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا
وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ
ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ
رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا
تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ
أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

ʾAʿūḍu billahi mina shayṭāni rajīm, ❮ʾāmanar-rasūlu bimā ʾunzila ʾilayhi mir-rabbihi wal-muʾminūn, kullun ʾāmana billahi wa malāʾikatihi wa kutubihi wa rusulihi, lā nufarriqu bayna ʾaḥadin mir-rusulihi wa qālu samiʿ nā wa ʾaṭaʿ nā ghufrānaka rabbanā wa ʾilaykal-maṣīr. Lā yukalliful-lāhu nafsan ʾillā wusʿ ahā lahā mā kasabat wa ʿ alayhā maktasabat, rabbanā lā tuʾākhiḍnā ʾin-nasīnā ʾaw akhṭaʾnā, rabbanā walā taḥmil ʿalaynā ʾisran kamā ḥamaltahu ʿlāl-laḍīna min qablinā, rabbanā wa lātu ḥammilnā mā lā ṭāqatalanā bih, waʿfuʿannā waghfirlanā warḥamnā ʾantā mawlānā fanṣurnā ʿalāl-qawmil-kāfirīn.❯

6. ’āli ‘ imrān: 18-19

شَهِدَ

ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ

لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾ إِنَّ ٱلدِّينَ عِندَ

ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ

بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ

ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾

’A‘ūḍu billahi mina shayṭāni rajīm, ❮Shahidal-lāhu ’annahu lā ’ilāha ’llā huwwa wal-malā’ikatu wa ’ūlul-‘ ilmi qā’iman bil-qisṭl, lā ’ilāha ’llā huwwal-‘ azīzu-l ḥakīmu, ’innad-dīna ‘ indallāhi ’al-’islāmu, wamakhtalafal-laḍīna ’ūtul-kitāba ’illā min ba‘ dimā jā’ahumul-‘ ilmu baghyan baynahum wa man yakfur bi’āyātillahi, fa’innal-lāha sarī ‘ ul-ḥisāb.❯

7. Al-A‘ rāf: 54-56

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ
أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا
وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ
وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾ ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا
وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا۟ فِى
ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ
ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾

’A‘ūḍu billahi mina shayṭāni rajīm, ❮Inna rabbakumul-lāhul-laḍī khalaqas-samāwāti wal-’ardhi fī sittati ’ayyāmin thumma-stawā ‘alāl-‘arshi, yughshīl-laylan-nahāra yaṭlubuhu ḥathīthan wash-shamsa wal-qamara wan-nuja musakharātin bi’amrihi ’alā lahul-khalqu wal-’amru tabarākal-lahu rabbul-‘ālamīn, id‘ū rabbakum tadharru‘ an wa khufyatan ’innahu lā yuḥibbul-mu‘ tadīn, wa lā tufsidū fil-’ardhi ba‘ da ’iṣlāḥ ihā wad-‘ūhu khawfan wa ṭama‘ an ’inna raḥmata allahi qarībun minal-muḥ sinīn.❯

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ
إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ لَآ إِلَٰهَ إِلَّا
هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا
ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ
ٱلْكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾

ʾAʿūḏu billahi mina shayṭāni rajīm, ❮ʾafaḥasibtum ʾannamā khalaqnākum ʿabathan wa ʾannakum ʾilaynā lā turjaʿūn, fataʿālāl-lāhu-lmalikul-ḥaqqu lā ʾilāha ʾillā huwwa rabbul-ʿ arshil-karīm. Wa man yadʿu maʿal-lāhi ʾilāhan ʾākhara lā burhāna lahu bihi, faʾinnamā ḥisābuhu ʿinda rabbihi, ʾinnahu lā yufliḥul-kāfirūn. Wa qur-rabbī-ghfir war-ḥam wa ʾanta khayrur-rāḥimīn.❯

وَٱلصَّٰٓفَّٰتِ صَفًّا ﴿١﴾ فَٱلزَّٰجِرَٰتِ زَجْرًا ﴿٢﴾ فَٱلتَّٰلِيَٰتِ ذِكْرًا ﴿٣﴾
إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ﴿٤﴾ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ
ٱلْمَشَٰرِقِ ﴿٥﴾ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا
مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ﴿٧﴾ لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ
مِن كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾ إِلَّا مَنْ خَطِفَ
ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

ʾAʿūḏu billahi mina shayṭāni rajīm,⟨Waṣ-ṣāffāti ṣaffan, faz-zājirāti zajran, fat-tāliyyāti ḏikran, ʾinna ʾilāhakum lawāḥid, rabbus-samawāti wal-ʾardhi wa mā baynahumā wa rabbul-mashāriqi, ʾinnā zayyānnās-samāʾad-dunyā bizīnatinil-kawākibi, wa ḥifẓan min kulli shayṭānin mārid, lā yasmmaʿ ūna ʾilal-malaʾil-aʿlā, wa yuqḏafūna min kulli jānibin, duḥūran wa lahum ʿ aḏābun wāṣib, ʾillā man khaṭifal-khaṭfata fa ʾatbaʿ ahu shihābun thāqib.⟩

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا۟ يَـٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَـٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَـٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَـٰٓئِكَ فِى ضَلَـٰلٍ مُّبِينٍ ﴿٣٢﴾

'A'ūḍu billahi mina shayṭāni rajīm, ❮Wa 'iḍ ṣarafnā 'ilayka nafaran minal-jinni yastami' ūnal-qur'āna, falamā ḥadharūhu qālū anṣitū, falamā qudhiyya wal-law 'ilā qamihim munḍirīn, qālū yā qawmanā 'innā sami' nā kitāban 'unzila min ba' di mūsā muṣaddiqan limā bayna yadayhi, yahdī 'ilāl-haqqi wa 'ilā tarikin mustaqīm, yā qawmanā 'ajībū dā' hiyyal-lahi wa 'āminū bihi yaghfir lakum min ḍunūbikum wa yujirkum min 'aḍābin 'alīm wa man lā yujib dā' iyyal-lahi falaysa bimu'jizin fil-ardhi wa laysa lahu min dūnihi 'awliyyā' 'ūlā'ika fī dhalālin mubīn.❯

يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ إِنِ ٱسۡتَطَعۡتُمۡ
أَن تَنفُذُواْ مِنۡ أَقۡطَارِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ فَٱنفُذُواْۚ لَا تَنفُذُونَ
إِلَّا بِسُلۡطَٰنٖ ﴿٣٣﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرۡسَلُ عَلَيۡكُمَا
شُوَاظٞ مِّن نَّارٖ وَنُحَاسٞ فَلَا تَنتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٣٦﴾

ʾAʿūḏu billahi mina shayṭāni rajīm, ❬Yā maʿ sharal-jini wal-insi ʾini-staṭaʿtum ʾan tanfuḏu min ʾaqṭāris-samawāti wal-ʾardhi fanfuḏū lā tanfuḏūna ʾīllā bisulṭān, fabiʾayyi ʾālāʾl rabbikumā tukaḏibān, yursalu ʿalaykuma shuwwāẓun min-nārin wa nu ḥāsun falā tantaṣirān. Fabiʾayyi ʾālāʾl rabbikumā tukaḏibān.❭

لَوْ أَنزَلْنَا هَٰذَا

ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ

ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ

هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ

ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ

ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ

يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

ʾAʿūḍu billahi mina shayṭāni rajīm, ❬Law ʾanzalnā haḍāl-qurʾānaʿ alā jabalin laraʾaytahu khāshiʿ an mutaṣaddiʿan min khashyatil-lahi wa tilkal-amthālu nadhribuhā lin-nāsi laʿ allahum yatafakkarūn. Huwwal-lahul-laḍī lā ʾilāha ʾillā huwwaʿ ālimul-ghaybi wash-shahādati huwwar-raḥmānur-raḥīm. Huwwal-lahul-laḍī lā ʾilāha ʾillā huwwal-malikul-quddusu,ʾassalāmul-muʾminu-lmuhayminu-lʿazīzul-jabbārul-mutakabbiru, subḥānal-lahi ʿammā yushrikūn, huwwal-lahu-lkhāliqu-lbāriʾul-muṣawwiru lahul-ʾasmāʾul-ḥusnā, yusabbiḥu lahu mā fīs-samāwāti wal-ʾardhi wa huwwal-ʿazīzul-ḥakīm.❭

13. Al-Jinn: 1-9

قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا
عَجَبًا ﴿١﴾ يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ﴿٢﴾
وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُۥ كَانَ
يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ﴿٤﴾ وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ
وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ
مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ
ٱللَّهُ أَحَدًا ﴿٧﴾ وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا
شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ ۖ فَمَن
يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ﴿٩﴾

ʾAʿūḍu billahi mina shayṭāni rajīm, ❮Qul ʾūḥiyya ʾilayya ʾannahu-stamaʿa nafarun minal-jinni faqālū ʾinnā samiʿ nā qurʾānanʿ ajaba. Yahdī ʾilār-rushdi faʾāmannā bihi wa lan nushrika birabbinā ʾaḥadā, waʾannahu taʿ ālā jaddu rabbinā mat-takhaḍa ṣāḥ ibatan wa lā walada. Wa ʾannahu kāna yaqūlu safīhunā ʿ alāl-lahi shaṭaṭā, wa ʾannā ẓanannā ʾa-lan taqūlal-ʾinsu wal-jinnu ʿ alal-lahi kaḍibā, wa ʾannahu kāna rijālun minal-ʾinsi yaʿ- ūḍūna birijālin minal-jinni fazādūhum rahaqā, wa ʾannahum ẓannū kamā ẓanantum ʾal-an yabʿ athal-lahu ʾ aḥadā, wa ʾannā

lamasnās-samāʾa fawjadnāhā muliʾat ḥarasan shadīdan wa shuhubā, wa ʾannā kunnā naqʿ-udu minhā maqāʿ ida lis-samʿi, faman yastamiʿ il-ʾāna yajid lahu shihāba-raṣadā.❭

14. Al-ʾIkhlāṣ (Qurʾān:112)



ʾAʿūḍu billahi mina shayṭāni rajīm, ❬Bismillahir-raḥmānir-raḥīm, qul huwwal-lāhu aḥad ʾallāhuṣ-ṣamad, lam yalid wa lam yulad wa lam yakun lahu kufuʾan aḥad.❭

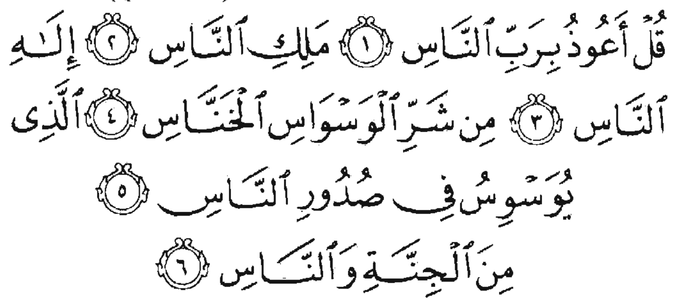
15. Al-Falaq: (Qurʾān:113)

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن
شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ ٱلنَّفَّـٰثَـٰتِ فِى
ٱلْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

ʾAʿūḍu billahi mina shayṭāni rajīm, ❬ Bismillahir-raḥmānir-raḥīm, qul ʾaʿūḍu birabbil-falaq min sharri mā khalaq. Wamin sharrin-naffāthāti fil-ʿuqad wa min sharri ḥāsidin ʾiḍā ḥasad.❭

The part (wamin sharrin-naffāthāti fil-ʿuqadi) must be repeated several times.

16. ʾAn-nās (Qurʾān:114)



ʾAʿūḍu billahi mina shayṭāni rajīm, ❮Bismillahir-raḥmānir-raḥīm, qul ʾaʿūḍu birabbin-nāsi malikin-nāsi ʾilāhin-nāsi, min sharril-waswāsil-khannāsil-laḍī yuwaswisu fī ṣudūrin-nāsi minal-jinnati wan-nās.❯

This *ruqya* affects the Jinn, by driving him/her away, pulling him/her out or luring him/her and evocating him/her.

Driving him/her out means driving the Jinn out of the body of a person before he/she even speaks.

Luring and evocating him/her means shaking the Jinn (while still) in the body of a person, and forcing him/her to speak and communicate with you. The exorcist should base his *ruqya* on the intention to expel the Jinn, following the saying of the Prophet ﷺ: "Do not wish yourselves to encounter the enemy"; and Allah ﷻ said: **❮Verily, Satan is an enemy to you❯**.

The following are signs by which you would know that you had evoked the Jinn within the body of a person:

1- Closing of the patient's eyes, or staring fixedly on something, or blinking excessively, or placing his/her hands on his/her eyes.

2- A vigorous tremor of the body of the patient, or a weak one in his/her limbs.

3- A strong shiver.

4- Screaming and shouting.

5- Stating his/her name.

Then you start by asking the Jinn the following questions:

a- What is your name? And what is your religion?

b- What is the reason for your entrance into this body?

c- Is there any one else with you in this body?

d- Do you work for a sorcerer?

e- Where do you reside in this body?

How to Conduct a Ruqya with a Muslim Jinn?

If he/she is a Muslim, then you use the method of *targhib wa tarhib*[1], and you should treat him/her according to the reason of his entrance into the body that he/she possesses. If the reason for his/her possession is due to an unjust act from the possessed person, then inform him/her that the person never saw him/her; never intended to do any harm, and so does not deserve any punishment.

If the reason of his/her possession is out of desire or passion for the possessed person, you need to explain to him/her that it is unlawful, and remind him/her of the Punishment of Allah ﷻ, on the Day of Resurrection.

If the reason of his/her possession is merely to oppress the possessed person, inform him/her about the evil consequences due to oppressors and of their punishment, on the Day of Judgment.

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[1] Reminding him of the Rewards for obeying Allah ﷻ (by leaving the body), and warning him of the Punishment for disobeying Him ﷻ (by remaining in possession of the body).

If he responds and leaves the body, then all praise be to Allah ﷻ; yet before he leaves, it is necessary for him/her to make an oath to Allah ﷻ. He should repeat after you the following oath:

"عاهدت الله تعالى أن أخرج من هذا الجسد ولا أعود إليه مرة أخرى ولا إلى أحد من المسلمين وإن نكثت في عهدي فعلي لعنة الله والملائكة والناس أجمعين إن كنت صادقا فسهل علي خروجي وإن كنت كاذبا فمكن المؤمنين مني. والله على ما أقول شهيد".

"I make my pledge to Allah to leave this body and never come back to it another time, and not to any other Muslim. And If I break my pledge, then may the curse of Allah, His Angels and all people be upon me. If I am truthful, make my exit easy; and if I am a liar, then make the believers have power over me. Allah ﷻ is Witness of my statement".

Then you say: "From which side will you leave? If he replies that he will come out from an eye, neck or stomach of the possessed person; say to him "No, but you have to leave from his/her mouth, nose, ears, fingers or toes", and then say to him/her, "Before you leave, say: '*Assalamu alaykom*'".

After he leaves, check to confirm his exit, because Jinn are often deceptive; so it is necessary that you recite the *ruqya* once again, and if the patient shows some signs of effect of the Qur'an – a shiver in some parts of his/her body – then be certain that the Jinn is still in some part of the body; otherwise, he/she must have left.

How to Conduct Ruqya with a non-Muslim Jinn?

First: Before you start anything, you should give him a good and complete insight into Islam, and then you should invite him to embrace it. If he/she does, order him/her to repent, explaining to him/her that in order to complete his/her repentance, he/she has to give up his unjust possession of the body and leave it at once.

Second: If he/she refuses to embrace Islam, do not try to convince him (as there is no compulsion where the religion is concerned); yet, you may order him to leave the body. If he/she leaves, then all Praise be to Allah ﷻ; but if he/she resists, then it would be necessary to threaten

him/her, and it is even permissible to beat him/her. However, no one is permitted to beat unless he has some experience that qualifies him to be certain that the beating would affect the Jinn only and not the possessed person. There is a type of Jinn who flees before the beating, so all the blows fall upon the stricken person, who feels the pain usually on his/her shoulders and throughout the whole of the body.

Third: Reciting the verse of al-Kursi, and the following Suras that hurt the Jinn, such as, Yā Sin, al-sāffāt, al-Dukhan, al-Jinn, the last part of Surat al-Hashr, Surat al-Humazah and al-A'la. In general, any verse where Jinn or demons are mentioned, and verses about Hell-Fire and Punishment; they all hurt Jinn and make them suffer.

If he responds, then stop his punishment with the Qur'an, take his pledge with Allah (mentioned earlier), and order him to leave.

The third stage: *After the treatment*

This is a sensitive period for the person who was possessed, because he/she is likely to be possessed again by the returning Jinn, therefore, you must give him/her the following instructions:

1. To observe Salat in *jama'ah* (in group).

2. Not to listen to songs or music or watch television.

3. To make ablution before he/she goes to bed, and recite Ayat al-Kursi.

4. To recite Surat al-Baqara at home after every three days.

5. To recite Surat al-Mulk before he/she sleeps; as for the illiterate, he/she may listen to it.

6. To recite Surat Yā Sin in the morning, or listen to it for the illiterate ones.

7. To be in the company of pious people, avoiding corrupt ones.

8. If the patient is a woman, order her to wear the Hijab (as commanded in Islam), because the demons are usually closer to unveiled women.

9. Two hours daily listening to a recitation of the Qur'an, or reciting a part of it.

10. To say the following du'a a hundred times, after Salat al-Fajr: *la ilaha illa lah, wahdahu la shareeka laho, laho lmulko wa laho lhamdo wa howa 'ala kolli shay'in qadeer.* (لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير)

11. To say *Bismillah* before starting anything.

12. Not to sleep alone in a room.

13. Then you should give him/her the protections mentioned in chapter six.

When you meet him/her again a month later, recite the *ruqya* over him/her; if the Jinn does not return to him/her, then order him/her to observe those protections, in order to be safe from demons at all times.

Some notes for the exorcist

First: Sometimes when you recite the *ruqya* over the patient and may notice him/her feeling dizzy, suffocating or shivering in his/her body, without any evocation of the Jinn taking place. Repeat the task three times, but if nothing happens, then advice him/her using following instructions:

1. To observe Salat in *jama*'a (in group).

2. Not to listen to songs or music or watch television.

3. To make ablution before going to bed, and to recite ayat al-Kursi.

4. Not to hang any picture with a soul (people or animals) in their house.

5. To say *Bismillah* before starting anything.

6. To say "*la ilaha illa lah*" frequently.

7. To recite Surat al-Sāffāt, al-Dukhan, al-Jinn, or listen to them, before retiring ot bed.

8. To recite Surat Ya-Sin, al-Rahman and al-Ma'arij in the morning.

9. Not to sleep alone in a room.

10. To observe saying the du'a (supplications) of the day and evening, or to listen to them.

11. In the case of a woman patient, she has to wear the Hijab (as commanded in Islam) and not to go out of the house wearing perfume.

12. To record the following Surahs in tapes, according to their order in the Qur'an, and to listen every day of the week to a tape between 4 – 6 times; the Surahs are:

    al-Fatiha, al-Baqara, al-'Imran, al-An'am, Hud, al-Kahf, al-Hijr, al-Sajda, al-Ahzāb, Ya-Sin, al-Sāffāt, Fussilat, al-Dukhān, al-Fath, al-Hujurāt, Qāf, al-Dhariyāt, al-Rahmān, al-Hashr, al-Saff, al-Jumu'a, al-Munāfiqun, al-Mulk, al-Ma'ārij, al-Jinn, at-Takweer, al-Infitar, al-Buruj, al-Tariq, al-A'la, al-Ghāshiya, al-Fajr, al-Balad, al-Zalzala, al-Qāri'a, al-Humaza, al-Kafirun, al-Masad, al-Ikhlas, al-Falaq, al-Nas.

After a month you should recite the *ruqya* over him/her again, so either you would find that the Jinn had been chased out of the body or is still present.

Allah ﷻ has spared you the Jinn's evil if the Jinn has left the body. You would see the evidence in the absence of body pain in the patient;

he/she would cease to have those bad dreams, and any ill effects from *ruqya*.

Second: Sometimes the Jinn, possessing the body, is evoked yet refuses to leave the body. You should recite the Surahs that harm and hurt him/her. If he/she resists them, it is possible to beat him/her, but if he/she insists on staying in the body, then you should give the patient the previous instructions to implement for a whole month.

Third: Sometimes when you recite the *ruqya* over the patient, it only intensifies his/her crying, even though he/she remains conscious and in good mental health. When you ask about the reason of his/her crying; he/she would reply that he/she cannot help crying, that he/she is unable to control himself/herself. This case is probably that of sorcery, and Allah knows best. If you want to be certain about such a case, then recite the following verses in his/her ear:

1. Yūnus: 81-82

فَلَمَّآ أَلْقَوْا۟ قَالَ
مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ
عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَـٰتِهِۦ وَلَوْ كَرِهَ
ٱلْمُجْرِمُونَ ﴿٨٢﴾

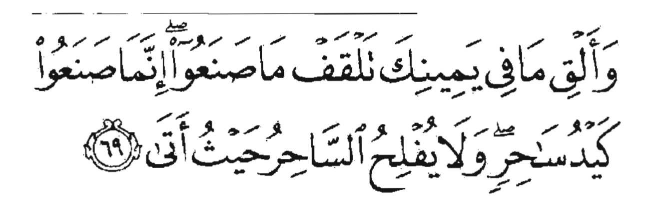
'A'ūḍu billahi mina shayṭāni rajīm, ❮Falamā alqaw, qāla mūsā mā ji'tum bihis-siḥru, 'innal-lāha sayubṭiluhu. 'innal-lāha lā yuṣliḥu 'amalal-mufsidīn. Wa yu ḥiqqul-lāhul-ḥaqqa bikalimātihi wa law karihal-mujrimūn.❯

2. Al-A‘ rāf: 117-122

۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا۟
هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾
قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾

’A‘ūḍu billahi mina shayṭāni rajīm, ⟨wa ’awḥ aynā ’ilā mūsā ’an ’alqi ‘aṣaka fa’iḍā hiyya talqafu mā ya’fikūn. Fawaqa‘ al- ḥaqqu wabaṭala mā kānū ya‘lamūn. Fa ghulibū hunālika wan-qalabū ṣāghirīn. Wa ’ulqiyyas-saḥaratu sājidīn. Qālū ’āmannā birabbil-‘ ālamīn, rabbi mūsā wa hārūn.⟩

3. Ṭa-Ha: 69

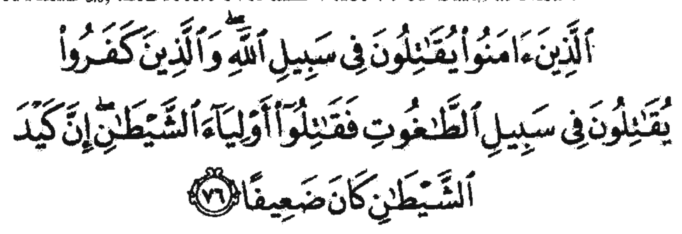


’A‘ūḍu billahi mina shayṭāni rajīm,Wa ‘alqi ma fi yaminika talqaf ma sana'u, Innamā ṣana‘ ū kaydu sāḥirin wa lā yufliḥus-sāḥiru ḥaythu ’atā.

You should recite each of these Verses in his/her ear seven times; if he or she increases his or her crying then it is certainly a case of him or

her being a victim of sorcery. I will, insha Allah, explain all the different kinds of sorcery in my next book.

Fourth: Sometimes, when the Jinn is evoked, he/she starts screaming, shouting, and being threatening, but do not show any fear from him/her; you may beat him/her, so he/she will calm down, by the Will of Allah ﷻ, then recite over him Verse 76 of Surat al-Nisa':



Allazina 'aamanuu yuqaatiluuna fii Sabiilillaahi wallaziina kafaruu yuqaa-tiluuna fii Sabiilit-Taaguuti faqaa-tiluu 'aw-liyaa-'ash-Shaytaani 'inna kaydash-Shaytaani kaana da-'iifaa

Fifth: Sometimes, the Jinn might insult you and irritate you, but do not show your anger.

Sixth: Sometimes, the Jinn might tell you that you are a pious man, and he/she will leave the possessed body out of respect for you. Say to him/her that you are only a weak Servant of Allah, and order him/her to leave in obedience to Allah and His Prophet.

Seventh: Sometimes, you might face a stubborn Jinn; so in this case, bring a glass of water close to your mouth, recite over it the verses of *ruqya*, adding Surat Yā-Sīn, al-Sāffāt, al-Dukhan, and al-Jinn, then give it to the patient to drink. The Jinn will feel a lot of pain, and so will therefore obey you and leave, by the Will of Allah[1].

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[1] The evidence to support this act is the Hadith, recorded by al-Bukhari and Muslim, where the Prophet ﷺ, during his illness, he used to blow on his hands and pass them over his body while reciting the Mu'awidhāt (Surat al-Falaq and Surat al-Nas)

Eight: If you want to know the faith of the Jinn without asking him, then recite the following verses that address the people of the Book:

Surat al-Ma'ida, verse 72:

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ
ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟
ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ
ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾

Laqad kafaral-laziina qaaluuu 'innal-laaha Huwal-Masii-hubnu-Maryam. Wa qaalal-Masiihu yaa-banii-'Israaa'iila'- budullaaha Rabbii wa Rabbakum. 'Innahuu many yushrik billahi faqad harra mallaahu-alayhil Jannata wa ma'-waahun-Naar. Wa maa lizzaa- limiina min 'ansaar

Surat al-Tawba, verse 30:.

وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى
ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ ۖ ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ ۖ
يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ ۚ قَٰتَلَهُمُ
ٱللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾

Audhu billahi mina shaitan wa jim. Wa qaa-latil-Yahuudu 'Uzayru-nib-nullaahi wa qaa-latin-Nasaaral-Masiihub-nul-laah. Zaalika qaw-luhum-bi-'afwaa-hihim. Yudaahi'uuna qaw-lalla-ziina kafaruu min-qabl. Qaatala-humullaah; 'annaa yu'-fakuun!

Ninth: Sometimes, the Jinn escapes when he/she has to make a pledge; in this case, recite in the ear of the patient: ﴿... يا معشر الجن والإنس﴾, four verses from Surat al-Rahman and then repeat them.

Tenth: Sometimes, the Jinn gives you the impression that he/she has left, but still remains still inside the body, and may even be the one talking to you, so how would you know this?

You should place your hand on the patient's head, and you would feel a slight shivering, and the same effect if you place your hand on his/her knee. Likewise, if you place your hand on his/her jugular veins, you would feel an unusual pulse.

Eleventh: Sometimes, the Jinn agrees to leave, but he/she is unable; either because he/she is still young or is less experienced. He/she would admit it himself/herself and ask you to help him/her out. In this case, you should recite the whole of Surat Yā-Sīn over him, and make *Adhan* (call to Prayer) in his ear.

Twelfth: The *ruqya* should be executed with a slow but heard recitation of the Qur'an, with submissiveness.

Thirteenth: Sometimes, the Jinn makes certain conditions; so if these conditions include obedience to Allah and His Messenger, such as: I will leave this body provided he (the possessed one) observes Salat, or – in case of a possessed woman – she observes wearing the veil also, then there is no harm in accepting those conditions; yet you should let the Jinn know that those conditions are to be executed in obedience to Allah and His Messenger, not to him/her.

But if his/her conditions mean disobedience to Allah, then his/her demands should be rejected, and he/she should be punished for that.

Fourteenth: If the Jinn leaves the body, by the Will of Allah, then ask the patient and his/her people to prostrate in gratitude to Allah for ridding them of that oppressor. You, as well, need to prostrate to Allah, thanking Him for making you successful over the Jinn, and helping to remove that injustice from the patient.

Fifteenth: If Allah ﷻ sends the Jinn away, by your hands, do not say, "I removed or expelled him/her", but rather "Allah ﷻ sent him/her away, or Allah ﷻ removed him/her". Do not about boast your success; it is one of the great ways of letting Satan into your mind.

Sixteenth: We advice people who undertake this method of healing to read the following books: "*Ighatath al-lahfan*", "*Talbees Iblis*", "*al-Furqan baina awliya' al-Rahman, wa awliya' al-shaytan*", "*Risalat al-Jinn*" by Ibn Taymiyya, "*'ālam al-Jinn wa shayatin*" and "*ākām al-Marjān*", noting that, in the last publication, there are many weak traditions, so one should be careful.

We also advice reading the book: "The Beginning of Creation" in *sahih al-Bukhari*, with its interpretation in "*Fath al-bari*"; the book of "Medicine" in *sahih Muslim*; *Sunan* Abu Dawud; "*Mujma' al-Zawa'id*"; *Sunan* Ibn Mājah; and also the book "*al-tib al-nabawi*" by Ibn al-Qayyim.

Some Practical Examples

As I believe that the practicality has to be combined with theory, in order to achieve the objective, I have decided to show some real examples:

The first case

When I recited some verses of *ruqya* over an ill woman, she shivered; so I said: "Who is here with us?"

The Jinn replied: "Shaikh Muhammad".

I said: "What is the reason for your entry into her body?"

He replied: "She fell on me in the bathroom".

I said: "Leave her in obedience to Allah".

He replied: "No, I will not leave her body".

I said: "Then listen to this". So I recited the beginning of Surat al-Sāffāt, which hurt him so he cried saying: 'I will leave'.

I said: "Get out now", but he stayed there.

I said: "So listen to this", and I recited the beginning of Surat al-Jinn to him.

He said: "Stop and I will get out", then he said "*assalamu 'alaykum*" and left. All Praise and Thanks to Allah.

The second case

A sick woman came so I recited Surat al-Fatiha over her (in a *ruqya* manner) which evoked the Jinn.

I said: "What is your name?"

He answered: "Muhammad."

I said: "So you are a Muslim?"

He replied: "Yes."

I said: "Is there anybody else with you in this body?"

He replied: "There is a Christian Jinn with me, named Subhi".

I said: "Bring him over so I can talk to him." he called him and he turned up.

I asked: "What is your name?"

He replied: "Subhi"

I asked: "Are you a Muslim?"

He replied: "No, but I am a Christian".

I asked: "How old are you?"

He replied: “Eighteen years old”.

I said: “Do you work for a sorcerer?”

He replied: “Yes, I work for a sorcereress from Dassouk”.

So I invited him to Islam, and he embraced it.

I asked: “From your tongue or from your heart?” (i.e. did his affirmative reply about embracing Islam come merely from his tongue or from his heart?)

He replied: “From my heart” and started crying, adding, “I have hurt many people”.

I said: “May Allah forgive you. Make a pure and correct repentance”.

He said: “But I do not know how to make Wudu’ (ablution) or Salat”.

I asked him: “Do you know a Muslim Jinn?”

He answered: “I know only Christians and churches”.

So I told him: “You may come to our mosque to pray with us, and get acquainted with other believing Jinn, to learn from them all the affairs of Islam”, so he welcomed the idea.

Then I asked him: “Will you still be working for the Sorcereress?”

He said: “No, because Islam forbids sorcery”.

Then he made a pledge to Allah and left. We ask Allah to help him stand firmly on Islam.

Then Muhammad came and I asked him: “Have you listened to what happened?”

He answered: “Yes”. I asked him: “What is your feeling about it?”

He said: "I am very happy that he has embraced Islam." Then he made a pledge to Allah, and left. All Praise to Allah, Alone.

This interview was recorded in a tape.

The third case

A girl came to me complaining about a pain in her body. After I diagnosed the illness, and was certain that she was affected by a Jinn's possession, I recited some verses of *ruqya*, and I observed that she had some sort of numbness in her arm, so I gave her some set instructions (mentioned earlier in the book) and asked to visit two weeks later.

She came and informed me that she had carried out all the instructions; so I recited the ruqya over her, and immediately a female Jinn, named Zaynab Abdul-Wujud was evoked.

I asked: "What is you religion?"

She replied: "Muslim".

I asked: "Does the Qur'an have any effect on Muslim Jinn?"

She answered: "Yes."

I asked: "What are the *Suras*[1] which affect the Jinn?"

She replied: "The Suras that you have ordered her to recite: Yā-Sin, al-Dukhan, al-Sāffāt and al-Jinn."

I asked: "what about Surat al-Baqara?"

She said: "Yes, it has a strong effect upon the Jinn and it burns them".

I asked: "How did you react to the woman (the person she possessed) when she returned home after the first visit?"

[1] Plural of Surah.

She answered: "After she carried out your instructions, I felt very weak, because I was feeling a lot of pain as she recited the Qur'an, I could not eat with her because she began to say "*Bismillah*" before she started her meals; and when she forgot to say that at the beginning of the meals, she said: '*Bismillah* in the beginning and the end', and I would vomit anything I ate".

I asked her: "What is the difference between the Jinn and Satan?"

She replied: "Satan is a Jinn but he is a *Kafir* (polytheist) and is rebellious."

Then she asked me to leave her alone, but I asked her: "From which part of this body are you leaving?"

She replied: "From her mouth" Then she said: "*assalamu alaykum*," and left. All Praise to Allah, Alone.

This dialogue was also recorded in a tape, and is in circulation.

The fourth case

I went to treat a sick girl whose Jinn had spoken with her tongue before; so I ordered her father to remove any picture on the wall of the house, and ordered the girl to wear *hijab*, to prepare for the right environment for applying *ruqya*.

The female Jinn was evoked before I started the *ruqya*, but I still made her listen to some verses from Surat al-Dukhan, then I asked her: "What is our name?" She replied: "Najwa".

I asked: "What is your religion?" She replied: "Islam".

I asked: "Is there anyone else with you?" she said: "My mother, Fatima."

I said: "Bring her over, I want I speak to her." So I advised her and warned her of the Punishment of Allah; thereupon, she said that she would leave.

I asked her about her age, and she replied that she was forty years old.

I said: "Have you possessed anybody else before?

She said: "Four people".

I explained to her that it is an act of injustice; I ordered her to repent and showed her how to perform Salat al-tawba (repentance). She then made her pledge to Allah and left.

Najwa came back and I asked her if she was married; she replied: "No".

I asked her for her age; she replied: "Twenty years old".

I asked: "Are you going to get married?"

She said: "I offered (dedicated) myself to Allah".

I said to her: "There is no monasticism in Islam. Go and get married to a pious believing Jinn." She approved of my words, made a pledge to Allah not to return, and left.

The Fifth Case

A witness related what he had seen:

Description of a witness

What I say in this statement is of an experience I have seen and heard myself, and Allah bears witness of my words.

On Thursday, 22nd Sha'ban 1406, corresponding to 1st May 1986, after Salat al-'Isha, we attended a lecture on spiritual healing, from the Qur'an and the Sunnah, given by brother Wahid Abdu-Salam – one of his usual lectures every Thursday, May Allah reward him, and make him and us successful in attaining His Pleasure. Then, after his lecture, we, a group of nine brothers, walked with our brother Wahid; and I did not know where we were going; but we finally reached the home of a brother. We met him, in front of the house; he was a man

whom we all knew. But he was so irritated when he saw us, and even tried to throw himself off the balcony wall, but a group of the brothers grabbed him. He tried to free himself by kicking them away, but he fell on the floor. Then our brother Wahid approached him, placed his hand on his body and started to recite the Qur'an to him, until he reached the verse in Surat al-Sāffāt ﴿و يقذفون من كل جانب دحورا﴾. He had recited for less than two minutes when the body of the brother started to shiver powerfully, so Wahid repeated the verse, ﴿و يقذفون من كل جانب دحورا﴾, until we heard a different voice from the original one, which said: "What do you want?" At this stage the dialogue began:

Brother Wahid started with following question: "*Bismillah*, who is with us?"

The Jinn's voice: "I am Shafeeqah"

Wahid: "What is your religion?"

Shafeeqah: "Christian".

Wahid: "How old are you?"

Shafeeqah: "Around 22 or 23 years old. My father knows".

Wahid: "Is there anyone else with you in this body?"

Shafeeqah: "There is no one with me in this body at all, but my father walks outside to protect me, and helps me outside the body".

These questions were asked while we were still on the front balcony of the house, so brother Wahid decided to continue the dialogue in the guest room of the house; he asked her to come with him inside the room, and threatened her that if she escaped, he would bring her back with the Will of Allah. She agreed and entered the room with us; and I witnessed this case with my own eyes, as Wahid proceeded in his dialogue with her:

Wahid: "When did you enter this body?"

Shafeeqah: "Ten days ago".

Wahid: "In which part of the body have you settled?"

Shafeeqah: "In his left arm"

Wahid: "How did you enter to this body, and why?"

Shafeeqah: "I entered from his ear, because he was very angry with his mother, so she hit with a plate in his face. My father and I were walking behind him, waiting for an opportunity to enter, after the exit of Muhammad Ibrahim." (Muhammad Ibrahim was the name of a Muslim Jinn who was in the same body before, and Allah has removed him at the hand of Wahid, but I did not witness this case (i.e. the exit of Muhammad Ibrahim).

Wahid: "And where is Muhammad Ibrahim, now?"

Shafeeqah: "Residing in the pulpit in the great mosque, in 'Abbas Foundation.

Wahid: "What prevented you from entering this body directly after the exit of Muhammad Ibrahim?"

Shafeeqah: "Because he was observing Salat in congregation, in the mosque, and reciting the Qur'an. He used to mention the name of Allah all the time, and I used to hate him for that".

Wahid: "Do you dislike Salat, the recitation of the Qur'an and the remembrance of Allah?"

Shafeeqah: "We dislike it very much".

Wahid: "Do you hate Allah's Words: ﴿لو أنزلنا هذا القرآن على جبل ....﴾?" but she screamed. Wahid added: "Do you hate: ﴿إن شجرة الزقوم طعام الأثيم ....﴾?" and her screams intensified.

Wahid: "Are you married?"

Shafeeqah: "I do not want to get married, because my father prevents me from marrying".

Wahid: "Where do you live now?"

Shafeeqah: "We live in the church, in Sidi Qassim; but it is in ruins these days."

Wahid: "Do you love Christians?"

Shafeeqah: "Yes, we love them a lot"

Wahid: "What do you do when a priest passes by?"

Shafeeqah: "We stand motionless"

Wahid: "If this person (the patient) should become a Christian, and wear a Cross, would you love him?"

Shafeeqah: "I would love him a lot, and would marry him against my father's will".

Wahid: "What did you make him do, while inside him, for the past ten days?"

Shafeeqah: "I made him smoke cigarettes, and made him angry twice at his work place."

Wahid: "I invite you to embrace Islam and testify (Sahadah لا إله إلا الله وأن محمدا رسول الله)"

Shafeeqah: "No, until I punish him, because he did listen to Wahid when he told him: 'Do not be angry'"

Wahid: "Do not punish him, because we are calling you to Islam, in order for you to enter Paradise. Do you aspire for Paradise or Hell?".

Shafeeqah: "I want to enter Paradise".

Wahid: "Do you make contact with Muslim Jinn?"

Shafeeqah; "No, I do not make contact with them".

Wahid: "What is the name of the priest that you pray behind?"

Shafeeqah: "I do not know his name, because my father said that his name is not important".

Wahid: "Have you attended the lecture with us, this evening?"

Shafeeqah: "We went as far as al-Mudeefah mosque, but stayed outside."

Wahid: "Do you know other Christians?"

Shafeeqah: "My father knows a teacher, called.....".

Wahid: "Have any Muslim Jinn attended the lecture with us tonight?"

Shafeeqah: "Fifteen Muslim Jinn attended the lecture".

Wahid: "Do you know them?"

Shafeeqah: "I do not know them, but among them was Muhammad Ibrahim."

Wahid: "Do you like a house where there is a television, pictures and music?"

Shafeeqah: "We like it very much".

Wahid: "Who is talking to you right now?"

Shafeeqah: "You, Wahid. My father told me about your name."

Wahid: "Do you hate Wahid?"

Shafeeqah: "I hate him a lot, because he is protected with the Qur'an."

Wahid: "Do you enter houses where there is recitation of the Qur'an?"

Shafeeqah: "We do not enter such houses, and we run away as soon as we hear the recitation of the Qur'an in them".

Wahid: "Now, we invite you to Islam, without any compulsion".

Shafeeqah: "No, except if I punish him first, because he did not listen to Wahid's advice, not to be in a state of anger, and he used to irritate his mother".

Wahid: "What is the state of his mother now?"

Shafeeqah: "She has become very relaxed and serene now that the Christian Jinn, Yusuf, has left her; and I am very sad about that".

Wahid: "Is there any other Jinn inside her now?"

Shafeeqah: "No, there is no one inside her, so my father and I want to possess her body."

Wahid: "Is God One or more (than one)?"

Shafeeqah: "God is One".

Wahid: "Is Moses a prophet or not?

Shafeeqah: "A prophet".

Wahid: "Is Jesus a prophet or not?"

Shafeeqah: "A prophet".

Wahid: "And Is Muhammad ﷺ a Prophet or not?"

Shafeeqah: She stood silent for a while, then she said with discontent: "A prophet".

Wahid: "Has Jesus ﷺ not informed of the coming of Muhammad ﷺ?

Shafeeqah: "Where is this information?"

Wahid: "In the Bible. Have you not read the Bible?"

Shafeeqah: "No, I neither read nor write. My father never taught me."

Wahid: “What is your dad’s profession?”

Shafeeqah: “He stands near me, helping me when I irritate this boy”.

Wahid: “How do you make him angry?”

Shafeeqah: “I disturb his brain completely, then I make his nerves so tense that he starts hitting things in front of him.”

Wahid: “Now, I am calling to you Islam, because it is the only way to Paradise.”

Shafeeqah: “No, until I punish him, and make him speechless for a whole week”.

Wahid: “Do you want to enter Paradise or Hell?”

Shafeeqah: “I want Paradise.”

Wahid: “Does anyone prevent you from embracing Islam?”

Shafeeqah: “My father prevents me, and if he agrees, I would embrace Islam”.

Wahid: “Send us your father”.

A voice: “What do you want?”

Wahid: “*Bismillah*, what is your name?”

We noticed that the voice had changed.

The Voice: “Jarjis”.

Wahid: “What is your religion?”

Jarjis: “Christian”

Wahid: “How old are you?”

Jarjis: "45yearsold."

Wahid: "Why do you possess this boy?"

Jarjis: "I do not possess him; it is my daughter who possesses his left arm".

Wahid: "What do you want from him?"

Jarjis: "We want him to give up Salat, because it disturbs us".

Wahid: "We have invited your daughter to embrace Islam, but she refused until having consulted you, so now we invite you, as well, to embrace Islam and be among us and all the Muslims; what is your opinion?"

Jarjis stood silent for a while, and then he said: "I agree".

Wahid: "Do you agree from your heart, or is there here a Christian Jinn who would harm you?"

Jarjis: "No, I agree from my heart".

Wahid: "Repeat after me: أشهد أن لا إله إلا الله وأن محمدا رسول الله شهادة حق وصدق عليها نحيا وعليها نلقى الله خارجة من قلبي اللهم إن كنت صادقا فاخلص توبتي وأعني على إيماني وإن كنت كاذبا فمكن المؤمنين مني.

He uttered the testimony (*Shahadah*) of faith and embraced Islam from his heart.

Wahid: "Now, we want to speak to Shafeeqah." She turned up, so Wahid asked her: "What is your opinion of Islam?"

Shafeeqah: "I want to become a Muslim".

Wahid: "Repeat after me: (the *Shahadah*)", then he asked her to make *du'a* (supplication) for all the Muslims.

She pronounced the *Shahadah* and made *du'a* for the Muslims.

Wahid: "Do you want to listen to some verses from the Qur'an?"

Shafeeqah: "Yes, I do".

Wahid recited to her the end of Surat al-Kahf and Surat al-Ikhlas.

Subhanallah! She had a strong desire to listen to the Qur'an, and her love for it intensified as Wahid carried on and recited some verses from Surat al-Ahqaf.

Wahid: "We want to change your name to Fatimah now."

Shafeeqah: "Yes, I want the name of Fatimah."

Wahid advised her to observe Salat in the mosque, and attend Islamic lectures."

Fatimah: "Now, I love the Muslims and I love people of the Qur'an."

Wahid: "I want you to wear the veil; what is your opinion?"

Fatimah: "I will wear the veil, but not the *niqab,* which covers the whole body except the eyes, so people would not be scared of me. I will wear the *hijab* which makes people love me." then she stopped and asked: "What are the meanings of *mu'min* (a believer) and a Muslim?"

Wahid: "A Muslim is a step less than a *mu'min*. The *mu'min* is the one who embrace Islam with his heart, and fears Allah ﷻ in all his actions and sayings."

Fatimah: "So, I want to be a *mu'minah* to enter Paradise and be among the Muslims afterwards. I now hate singing and Christians; I will no longer go to their churches."

She wanted to leave, but brother Wahid requested for her to rest for a while, and send her father to discuss with him for a few moments. He came and since his name was Jarjis, Wahid asked him to change his name as well, so he chose the name Muhammad. He was extremely happy to have embraced Islam, and that his name and that of his daughter had been changed.

Wahid: "Do you want to listen to some verses from the Qur'an?"

Muhammad: "Yes, I want to listen to Surat al-Ikhlas" Wahid recited the Surat to him, and the Muhammad recited the whole Sura, afterwards.

Wahid: "Do you love the Muslims now, or do you still hate them?"

Muhammad: "I now love them very much, and I will attend with them the lectures of Shaikh Abdul Khaleq al-'Attar, in Kafar Shaikh."

Wahid: "As Jinn, are you able to transform in different forms and shapes, such as animals or humans or others? And what is your favourite colour? And can you release any voices or sounds outside the body of humans?"

Muhammad: "We cannot be transformed into the forms of humans, but we be transformed into the forms of animals, such as dogs and cats. We prefer the colour black. We cannot make any sounds except when inside the body that we possess".

Wahid: "How long will it take you to go to Kafar Shaikh and return?"

Muhammad: "One minute".

Wahid: "Where will you reside afterwards?"

Muhammad: "I will settle in the mosque with Muhammad Ibrahim".

Wahid: "Do you want to learn *wudu'* (ablution) in order to perform Salat?"

Muhammad: “I used to watch this boy – the possessed body – as he performed Wudu’, and so I learnt from him”.

Wahid: “You would need to attend the lectures on Thursdays, and invite the non-Muslims”.

Mohammed: “I will do that”.

Wahid: “You would have to make me a pledge that you will leave this body. But before that, I call you to observe the other pillars of Islam (Siyam, Zakat and Hajj).” He agreed and gave his promise.

Wahid: “What are the conditions under which you enter the body of a person?”

Muhammad: “In situations of fear, anger and (sexual) desire; and I only know these cases”.

Wahid: “We want to talk to Muhammad Ibrahim before you exit”.

Muhammad Ibrahim came and spoke with a different voice; here is the dialogue between him and Wahid:

Wahid: “How are you Muhammad? Have you attended today’s lecture? And how many Muslim Jinn attended the lecture with you?”

Muhammad Ibrahim: “I am fine and I live now near the pulpit of the Great Mosque, in ‘Abbas Foundation. I have attended today’s lecture with fifteen other Muslim jinn” and he mentioned all their names. Wahid asked him some questions about tonight’s lecture, and he did answer.

Wahid: “What is your opinion about marrying you to Fatimah?”

Muhammad Ibrahim: “Ask her father, and I agree”. Fatima’s father came and agreed on the marriage of his daughter to Muhammad Ibrahim. He himself conducted the marriage contract on behalf of his daughter. When the marriage was agreed, they all decided to live in the great mosque at the Foundation.

Before they left, brother Wahid asked Muhammad, Fatima's father, to give some advice to his brothers, the Muslims; so he said: "They have to mention the Name of Allah over everything; every action and expression; they have to increase their reading of the Qur'an, observe Salat, and keep away from singing".

Then Brother Wahid asked him to check if any of the brothers attending had a Jinn residing within them. All Praise to Allah, he did not find any, but he pointed out that a Jinn was walking behind two of the brothers.

This amazing real experience ended with this advice, which was of a great benefit to us; then Wahid gave them the permission to leave. They greeted with *Salam* and left, after making their pledge to Allah not to return to that body another time or to anyone of the Muslims.

This case was recorded and the tape is in circulation among the brothers.

Witness: Khalid Ahmad Shahatah, a secondary school teacher.

The sixth case - An aquatic Jinn

A man came to me, stating that his father has been possessed.

I asked: "How do you know?"

He said: "When he listens to the Friday *khutbah* (sermon) inside the mosque, he gets a fit and remains in that state until the end of the *khutbah*. He often gets fits when performing Salat; every Monday night, he bans everyone, including his wife, from entering his room, and sleeps alone in the dark.

I went with him, along with three of my friends; we found the man, who suffers the fits, sitting and apparently in good mental health. He looked about forty five years old.

I asked him: "What is your name?"

He replied: "Mahmoud".

I asked: "What causes your pain?"

He replied: "I feel as if there is a female Jinn in me".

I said: "And do you want me to remove her from your body?"

He said: "Yes, she has caused me a lot of discomfort. She nearly separated me from my wife".

I told him: "Go and make *wudu'*" I and the people with me also performed *wudu'*.

I asked one of my companions to recite the *ruqya* over him, but before he had finished the *ruqya*, the man's body began to shiver, so I knew that the Jinn had appeared.

I said: "*Bismillah*, who are you?"

A different voice spoke, saying: "I am a female Jinn."

I asked: "What is your name?"

She replied: "Stefirious" or a name similar to that one, which I cannot remember.

I asked: "What is your religion?"

She kept silent.

I said: "A Muslim?"

She answered: "No."

I said: "A Christian?"

She said: "No."

I said: "A *kafirah* (a polytheist)?"

She said: "Yes…I do not know anything about religions".

I said: "Where do you live?"

She said: "I am an aquatic Jinn who lives in water, and I live in the Red Sea."

I said: "Why did you possess the body of Mahmoud?"

She said: "To take revenge on him."

I said: "What did he do?"

She said: "Mahmoud beat a man who was possessed by a relative Jinn so much so that the latter was also hurt; and Mahmoud is ignorant, not knowing how to protect himself against us Jinn. I met him one night, as he was walking alone on the road, and entered into his body".

I asked: "How long have you been with him?"

She said: "For twenty years now".

I asked her: "I will offer you something; either you agree or you would have no other choice?"

She asked: "What is it?"

So I invited her to Islam.

She said: "Let me think about it".

I asked: "How much time do you need?"

She replied: "Three days".

I said: "No…the most we can give you is ten minutes".

After ten minutes, she said: "Yes, I will embrace Islam, but on condition that I remain inside Mahmoud".

I said: "That is a separate case. If you embrace Islam, you will save yourself from the Hell-Fire and enter Paradise".

She said: "Yes, I want to be a Muslim"

I said: "So you have to pronounce the *Shahadah.*" she uttered the *shahadah*, declared her repentance, and named herself Umm Ibrahim.

I said: "Therefore, to complete your repentance, you need to give up this oppression".

She asked: "Which one?"

I said: "Your presence inside the body of this person is an oppression against him, so you have to leave it"

She said: "I will not get out for two reasons: First, I love him a lot, but I sleep with him only one night a week, on Monday nights. Then I let him be with his wife on the other nights."

I asked her: "Do you appear to him, in the form of a woman?"

She answered: "No."

I said: "Then, how does this intercourse take place?"

She replied: "He sees me in his sleep like a dream; he sees me as a beautiful woman, and by the morning, he finds he has had a wet dream. As for me, I get all the satisfaction, because I feel everything."

I asked: "This is the first reason, but what is the second one?"

She replied: "The second reason is that I was married to the king of Jinn in the Red Sea, but he died, leaving me and my children holding the kingdom…yet they are polytheists, so if they learn about my conversion to Islam, they would kill me."

I said: "Regarding the first reason, the whole situation is wrong, because he does not love you, and does not want to marry you. He told me earlier that he wants you out of his body. As for the second reason, you may escape to any other place: to the Atlantic Ocean, Pacific or any other sea, and live peacefully, worshipping Allah ﷻ there.

She said: “I will get out then, just give me three minutes”.

The man regained consciousness and sat with us. My companions said: “Let us go now, she has left his body, and All Praise to Allah.”

I said: “No, it seems she is still in his eyes” I put my hand on his shoulder and his knee, and I was certain that she was still in his body; it was just a ruse from her!

I asked one of my companions to recite the *ruqya* one more time over the man, and thus before he had finished, she turned up.

I asked: “So, O Umm Ibrahim, are you being malicious with us?”

She replied: “Believe me, I love him very much; I have had a twenty-year relationship with him, and I do not want to leave his body.”

I said: “So our time of amity and friendliness has ended, and now it is the time for the beating and burning. Either you get out from this body or I will, with the Help of Allah, recite some verses from the Qur’an to burn you, or I will simply beat you.”

She said: “No, I will get out”.

She remained for two or three minutes screaming sadly (O Mahmoud, O Mahmoud), then she left the body, and all Praise to Allah, Alone. He alone grants success and guides to the Right Path.

This dialogue was recorded on a tape.

The seventh case - A family of Jinn

A woman fell very ill and so her husband took her to many clinics, but her health did not improve; so he asked for my consultation, and as I was reciting the *ruqya* over her, a deep voice spoke: “What do you want from us?”

I asked him: “What is your name?”

He replied: “Yuhanna”

I asked: "So you are a Christian?"

He answered: "Yes."

I asked: "Why do you possess this Muslim woman?"

He replied: "Because you converted my son Jarjis to Islam, so I came to take my revenge."

I said: "I will present Islam to you, and if you accept it, then you are welcome; however if you refuse it, I will not try to force you to embrace it".

He said: "It is better for you to rest and keep silent"

I asked: "Why?"

He said: "Because I am a Christian priest among the Jinn (i.e. one of their scholars), so how could I embrace Islam?"

I said: "So, you may present Christianity to me and I present Islam to you, and whosoever convinces the other, he may take him with him; but only on condition that none of us should cling fanatically to his own desires. We should also have sincere intentions, asking Allah to guide us all to the Truth."

He said: "You have spoken justly…Present Islam to me, first."

So I started my speech by discrediting the corrupted Christian religion, exposing all the superstitions and false doctrines they believe in, while he argued over every point, such that I was unable to move on to another issue until, he was fully convinced about my opinion on a matter. Then I presented Islam to him with all its characteristics of goodness and suitability for any times and places, and its conformity with the intellect.

He said: "Recite some of the Qur'an for me".

So, I requested the following verses:

(Surat al-Ma'idah, verse 82 – 85.)

لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُواْ ٱلْيَهُودَ
وَٱلَّذِينَ أَشْرَكُواْۖ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ
ءَامَنُواْ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ
قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾
وَإِذَا سَمِعُواْ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ
ٱلدَّمْعِ مِمَّا عَرَفُواْ مِنَ ٱلْحَقِّۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ
ٱلشَّٰهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلْحَقِّ
وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ ﴿٨٤﴾ فَأَثَٰبَهُمُ
ٱللَّهُ بِمَا قَالُواْ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَاۚ
وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٨٥﴾

Lataji-danna 'ashaddan-naasi 'adaa-watal-lil-laziina 'ash-rakuu: wa latajidanna 'aqrabahum-ma-wad-datal-lil-lazina 'aamanul-laziina qa-luuu'inna Nasaaraa zaalika bi-'anna minhum Qissi-siina wa Ruhbaananw -wa 'annahum las-takbiruun. Wa izaa sami-uumaa 'unzila 'ilar-Rasuuli taraaa a-yunahum tafizu minaddam-'i mimmaa 'arafuu mi-nal-haqq. Yaquu-luuna Rabbanaaa 'aamanaa fak-tubnaa=ma-'ash-shaahidun. Wa maa lunaa laa nu'-mi-nu billahi wa maa jaa-'amaa minal-haqqi wa natma-'u 'any-yud-khilanaa Rabbunaa ma-'al-qawmis-Saalihiin.

Fa-'asaaba-humul-laahu bi-maa qaaluu Jannaatin-tajrii mifi-tahtihal-'anhaaru khali-dina fiihas. Wa zaalika jazaaa-'ul-Muh-siniin.

Thou will find that most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters, and thou will find the nearest of them in affection to those who believed (to be) those who say: Lo! We are Christians, That is because there are amongst them priest and monks, and because they are not proud. When they listen to that which hath been revealed unto the messenger, thou seest their eyes overflow with tears because of their recognition of the truth. They say: Our Lord, we believe. Inscribe us among the witness. How should we not believe in Allah and that which has come to us of the truth. And (how should we not) hope that our Lord will bring us in along with righteous folk? Allah has rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide forever. That is the reward of the good.

After I finished the recitation of these verses, I noticed that his eyes were in tears, and he whispered: 'I believe…I believe…I believe.'

I asked: "Have you believed from your heart, or out of fear of someone?"

He replied: "You do not have the capacity to force me to believe… I have sincerely believed in Allah."

I said: "So, repeat after me the *Shahadah*, and declare your repentance."

He replied: "But if the Jinn know about my conversion, they would kill me."

I said: "You may live among the Muslim Jinn; they will protect you."

He said: "But I want to see my son, Muhammad."

I said: "Go to the mosque and call him" Muhammad came and greeted is father. We heard the two voices talking to each other within the same body.

I asked: "How are you Muhammad?"

He replied: "All Praise to Allah. I have been very happy ever since I converted to Islam and lived among my Muslim brothers. Islam is a life of happiness and peace, and my happiness increased more when I learnt of my father's conversion to Islam; I have even listened to the whole dialogue between you".

I asked: "Muhammad, do you know any of the Muslim youths?"

He replied: "Yes, I know many of them".

I said: "Call one of them over."

One of the young Muslim Jinn came over, saying: "*Assalamu alaykum*" so I replied to that Islamic greeting.

I asked: "Are you able to protect your brother from the tyranny of the Christian Jinn?"

He said: "Yes, by the Will of Allah, we are a group a many youths, we shall not surrender him to the others, even if we sacrifice our lives for it." So they took him with them and left.

The woman came around without feeling anything; and the amazing thing about this woman was that she did not even believe in the possession of humans by Jinn.

However, a month later, the woman fell ill a second time, so I went to recite the *ruqya* over her, in the presence of her father, and a female Jinn spoke through her.

I asked: "*Bismillah*, What is your name?"

She replied: "Maryam"

I asked: "Why did enter the body of this woman?"

She replied: "To avenge my father and my son whom you converted to your religion"

I asked: "So you are a Christian?"

She answered: "Yes"

I said: "Listen to one word from me".

She saidd: "Not even half a word"

I asked: "Did you know what I am going to say?"

She said: "Yes, you wanted to invite me to embrace Islam"

I asked: "Do you know me?"

She replied: "Yes, you are Wahid. My Christian friends have warned me not to listen to you, because you bewitch people and convert them to Islam."

I said: "So, tell me about Christianity and if I am convinced I will convert to it; then I will tell you about Islam"

She asked: "Why do you wash all your body when you are in a state of *janabah* (major ritual impurity) despite the fact that the sperm only comes out from one organ?

I replied: "Because the sperm ejaculation envokes muscular spasms of the whole body; this involves the majority of the body parts, especially the spine; so, afterwards the body is left in a state of relaxation and lassitude. Therefore, it is necessary to wash the whole body to be active again". She remained quiet.

I asked: "What is your belief with regards to 'Isa (Jesus) son of Maryam (Mary)?"

She replied: "He is God"

I asked: "Why do you carry a cross on your chest?"

She replied: "Because the damned Jews killed Jesus and crucified him."

Ireplied: "Is god unable to protect himself?" She did not answer.

I said: "So, he is not God."

She said: "He is the son of God."

I asked: "Is God unable to protect His son?" Again she did not answer.

Then she remarked: "So, he is not the son of God."

She asked: "What is your faith regarding him (Jesus)?"

I replied: "We (Muslims) do not say that he is the outcome of adultery as claimed by the Jews, nor we do not say that he is the son of God as claimed by you (Christians); but we do say: 'He is a Servant of Allah and His Messenger; the Word of Allah sent to Mary, and a spirit from Him ﷻ. Allah ﷻ created him with a word (Be).'"

She replied: "True, this is the opinion in my mind." Then she asked me to recite the Qur'an for her.

I recited:

(Surat Tā-Hā, 1 – 6)

طه ﴿١﴾ مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ﴿٢﴾ إِلَّا تَذْكِرَةً
لِّمَن يَخْشَىٰ ﴿٣﴾ تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ ٱلْعُلَى ﴿٤﴾
ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى
ٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ ٱلثَّرَىٰ ﴿٦﴾

Taa Haa. Maaa 'anzalnaa 'alaykal-Qur-aana litashqaaa, 'illaa tazkiratal-limany-yakhshaa, Tanzulam-mimman khalaqal-'arza was-samaa-waatil-'ulaa. 'Ar-Rahmaanu ;alal-'Ar-shistawaa. Lahuu maa fissamaa-waati wa maa fil-'arzi wa maa baynahumaa wa maa tahtas-saraa.

Ta Ha. We have not revealed unto thee (Muhammad) this Qur'an that thou should be distressed, But as a reminder unto him who feareth, A revelation from Him Who created the earth and the high heavens, The Beneficent One, Who is established on the Throne, Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the sod.

She said: "I embrace Islam…I embrace Islam"

She repeated after me the *Shahadah*, and declared her *tawbah* (repentance), then her husband and son came over; she greeted them and went to live with them.

Before she left, she said: "I want you to know that this person (the possessed woman) does not believe that Jinn can possess mankind. I will tell her these words and then you make her listen to the tape afterwards." She mentioned some convincing rational evidence about the subject. She advised her not to lose her temper to avoid being controlled by the Jinn again, then left.

Two months later, the same woman fell ill again.

I told her husband that she failed to abide by the instructions I had given her, such as making *du'a* (supplication), reciting the Qur'an, listening to it....etc.

He replied: "Yes...she is not convinced by them; therefore she ignores all your instructions."

I told him: "Try to convince her, otherwise, she would never benefit from the treatment."

I recited the *ruqya* over her, and a Jinni spoke through her.

I asked: "*Bismillah*, what is your name?"

He replied: "Barsoum"

I asked: "What is your religion?"

He replied: "Christianity"

I asked: "Why did you possess this woman?"

He replied: "I came to avenge my uncle, his wife and his son, whom you have converted to Islam."

I asked: "Do you want me to present with to Islam?"

He replied: "No, I will present you with Christianity; I came to discuss it with you, as I work as a teacher in the church."

I said: "Ask me anything you want."

He said: "You (Muslims) claim that Jesus is not the son of God."

I said: "Yes."

He asked: "Then who is his father?"

I replied: "Allah has given us four different examples, so we may realize how He is supremely Powerful over everything:

First: He created a creature without father or mother. (i.e. Adam)

Second: He created a creature from a father, but without a mother. (i.e. Eve)

Third: He created a creature from a mother, but without a father. (i.e. Jesus)

Fourth: He created a creature from both a father and a mother. (i.e. people).

So, if we say that Jesus is the son of God because he has no father, then we say that Eve is the daughter of God as well, because she has no mother, and this is definitely false."

So he approved of this point.

The debate lasted from 11.00am until 16.00, after the afternoon prayer, it was only interrupted during the time of *Salat*.

Eventually, he declared his conversion to Islam, and named himself 'Ali.

He said: "It is necessary that I go and call the Christians to Islam even if I get tortured"

I advised him to read and learn about Islam first; so he left, after meeting his uncle's family.

A week later, the woman fell ill again, and a Jinn spoke through her, saying that 'Ali was detained by the Christians. So, I entrusted him to

bring along seven strong Muslim Jinn. I appointed one of them as their leader, and told them to go to free 'Ali from the Christians, to mention Allah's Name during the fighting, and recite *Ayat al-Kursi*.

Fifteen minutes later, Allah made them victorious, and they brought 'Ali who was still feeling the pain of his injuries. I advised him to be patient and expect to be rewarded for his suffering, in the Hereafter.

Then, I ordered them to leave and never return to the body of that woman. They all left, and All Praise to Allah Alone; He ﷻ grants success, guidance, and healing. He ﷻ is the Lord of all mankind and jinn.

That dialogue was recorded on three tapes.

Unlawful methods in exorcism

The method of al-Zar

Shaikh Yasin Ahmad 'Id said: "People have invented some ceremonies which were never practiced by our pious predecessors; they are part of the innovations spreading these days, which are dominated by indulgence in materialistic desires and wrong-doings.

The sinful *al-Zar* ceremony, for instance, is held with the pretext of healing the ill people from *sar'* (possession by Jinn), but it is, in reality, no more than an event which displays all aspects of *shirk* (polytheism) and immorality; there is no room for decency, and a vast amount of money is spent and wasted. In fact, many savings are spent by the victims' families which lead to their financial ruin later, and many people are abused through various indecent activities.

If a woman falls ill, for instance, some evil women would approach her to convince her that her sickness was due to Jinn's possession, and that they were able to save her from demons, and cure her malady. Their service would cost the stricken woman a fortune, so she would have to offer her jewellery and all sorts of animals (chicken, sheep, cows) to

sacrifice, according to the demands of the evil women who organize the ceremony.

During the ceremony, they call the stricken woman, a bridegroom; they dress her with the most expensive clothes, ride her on a camel, surrounded by lit candles, and sing different tunes intended to make the stricken woman fall into a state of ecstasy.

However, after a short period of time, she would fall ill again, and her demons would increase their demands until her resources would run out; thereupon, she would be left to die.

Some evil women use these types of ceremonies to indulge in all sort of immoral acts; they would organise secret gatherings of men and women to satisfy their desires and greed."[1]

And this method is *haram* according to the *Deen* of Allah ﷻ.

The method of pleasing the Jinn (by obeying them)

In this method, the healer pleases the Jinn who is possessing the body, and obeys all his/her demands. The Jinn would sometimes ask the person to slaughter an animal for him, wear gold, smoke or perform other unlawful acts which I have witnessed myself in many sessions.

There are many reasons for the unlawfulness of this method:

1. To help the oppressor in his oppressive acts.

2. To obey the Jinn in disobeying Allah ﷻ, by responding to his/her demands in wearing gold (in the case of a male) smoking, etc.

3. To fulfill these demands increases the Jinn's tyranny, and helps him/her remain for an even longer period in the body of the stricken person.

[1] *Kashf al-sitār* (164).

The method of seeking the help of another Jinn

This method is only used by another sorcerer who seeks the help of another Jinn to remove a Jinn from the body of a person. Sometimes, the sorcerer's Jinn could be weak; therefore, unable to chase away the one possessing the body; and in other cases, the opposite is true. We have introduced the reasons for the unlawfulness of seeking the help of a Jinn to perform any act.

The method of adjuration

In this method, the healer exorcises the devil by adjuration, using one of the personalities of the Jinn. Jinn represent tribes and clans; they include the weak and the powerful, the master and the servant, the great and the poor. The sorcerer decides to get acquainted with the tribe of the Jinn possessing the body, with the help of his (sorcerer's) assistant Jinn; then he adjures him with the leader of his tribe to leave the body. The Jinn would leave out of fear of his master. This method has a clear aspect of *shirk* (polytheism).

The method of imprisoning the Jinn who possesses the body of a person

The sorcerer gets acquainted with the leaders of the tribe of the Jinn and approaches them with particular acts of polytheism, then he asks them to detain the Jinn in order not to possess the person he is healing. So the Jinn imprison him.

The method of torturing the Jinn and killing him

This method is the same like the previous one, but the act of polytheism involved are much more serious.

The method of burning the Jinn

This method is like the two previous ones, but the act of polytheism is even more devilish. If not out of fear of causing *fitnah*, I would have explained carefully this method, and written all the "magical combinations of words" or "cryptic characters" which are used by the sorcerers. But it should be enough for you to know that no Jinn works for a sorcerer until he is certain that this sorcerer has become a polytheist, a disbeliever in Allah ﷻ and His Messenger ﷺ. This polytheism can be clear or hidden, but it is definitely included in those cryptic characters, and in the demands made by the Jinn of his sorcerer.

Note:

Sometimes, the Jinn deceives the sorcerer by including some verses of the Qur'an in those cryptic characters, so he might assume it is the correct way of healing and use it to cure his patients, because it is "Quranic"!

Guidance for the protection from *Sar'*

1. To remember the Prophet's supplications; and I will make a whole chapter at the end of this book, exclusively for them.

2. To mention the Name of Allah if you jump from a high place.

3. To mention the Name of Allah when you enter a dark room.

4. To mention the Name of Allah when you pour hot water in a sink or on the ground.

5. Do not harm a dog or a cat.

6. Do not sleep alone in a room, and if you have to, then perform ablution and make the supplications before you sleep.

7. Do not urinate in a hole or a den[1].

8. Do not kill a snake that appears inside the house; and here is the analysis of this issue:

    First: When you see a snake in the house, you give it an ultimatum of three days to leave. We have previously mentioned the story of the Ansari youth, when the Prophet ﷺ said: "Sometimes these houses are visited by (a snake or scorpion), so if you see one of them, give it an ultimatum of three days to leave. If it stays after three days, kill it, because it could only be a *kafir* (a kafir Jinn in the form of a snake)"[2].

    The method of *tahreej* (Giving the Jinn in the form of a snake the ultimatum to leave the house in three days):

    Al-Nawawi has said: "Al-Qadi said: 'Ibn Hibban transmitted that the Prophet's ﷺ saying for *tahreej* is:

" أنشدكم بالعهد الذي أخذه عليكم سليمان بن داود أن لا تؤذوننا ولا تظهرن لنا"

    Un-shudukum bil ahdi al-lathi akhadathu Sulaymanu ibnu Dawooda an-la tukthounana wala tath'hana lana.

    Imam Malik said: We can say:

" أحرج عليك بالله واليوم الآخر أن لا تبدو لنا ولا تؤذوننا"

    Ukruj 'alayka billahi wal yawmi al-akhiri alla tabdu lana wala tou'zoonana

[1] Al-Nasā'i reported, on the authority of Qatadah from 'Abdullah ibn Sajis that the Prophet ﷺ prohibited urination in a hole. Qatadah was asked why it was unpleasant to urinate in a hole. He replied: 'It was said that holes are the residences of Jinn.'

[2] Recorded by Muslim.

Second: If you see the snake in the house, then after three days, kill it, because it is either a devil, a Jewish Jinn, a Christian Jinn, an oppressive Muslim Jinn, or a real snake.

Third: If you see a snake with stripes (either white lines or black ones) or one with a short tail, then kill it, and do not apply *tahreej*. Abu Lubabah ؓ said: 'The Prophet ﷺ forbade the killing of snakes visiting the house immediately, except the ones with stripes or short tails'.

Fourth: To kill any snake you see outside the house.

Fifth: Kill any snake you see inside the mosque; and this is the opinion of Imam Malik.

9. Do not wonder deeply into the desert alone at night.
10. To Mention the Name of Allah when you throw something heavy on the ground.

Chapter Three: The appearance of Satan to the Prophets

Noah's encounter with Satan

Abu al-Faraj ibn al-Juzi reported, on the authority of 'Abdullah ibn 'Umar who said: "When Noah boarded the ship, he saw an old man whom he had never met before; so he asked him: 'What brought you here?' He replied: 'I came to target the hearts of your companions, so their souls would be with me, but their bodies with you.' Noah replied to him: 'Get out, you enemy of Allah.' Iblis then said: 'People have been destroyed by five things. I will discuss three with you, but keep the other two from you.' Thereupon, Allah revealed to Noah that he would not need to know the three things, and advised him to order Iblis to discuss the other two. So Iblis said: 'The two things that destroy people are envy and cupidity (greed for gain); I was cursed because of envy, and it was out of cupidity that the whole of Paradise became licensed to Adam, so I made him commit that sin, and be expelled from it.'[1]

Musa (Moses)'s encounter with Satan

Abu Bakr Al-Qurashi reported, on the authority of ibn 'Umar who said: "Iblis met Moses and said: 'O Musa, you are the one whom Allah chose to carry His Message, and spoke directly to; as for me, I have sinned, and I want to repent, so please seek forgiveness for me from your Lord'. Moses made the supplication to his Lord who said: 'O Musa, I have fulfilled your request'. When Moses met Iblis again, he told him: 'You are ordered by the Lord to prostrate to the grave of Adam, and your repentance will be accepted'. Iblis displayed his pride and arrogance again, and said angrily: 'I refused to prostrate

[1] *Talbis Iblis* (29).

to him (Adam) while he was alive, yet you want me to do it now that he is dead'. He then added: 'O Musa, you have a right on me for seeking repentance for me with your Lord; so I advise you to remember me in the following three situations, so I would not be effective: (1) When you are in a state of anger; for my revelation (inspiration) is in your heart, my eyes in your eyes, and I circulate in you like the blood in your veins. (2) When you meet the enemy in Jihad; because I come to the Mujahid and keep reminding him of his children and his wife until he withdraws from fighting. (3) Never sit together with a foreign woman who has no Mahram with her; because I will be her messenger to you, and your messenger to her."[1]

Yahya ibn Zakariya ﷺ's encounter with Satan

Abdullah bin Muhammad ibn 'Ubaid reported, on the authority of Wahib bin Al-Ward who said: "It was reported to us that the evil Iblis appeared to Yahya ﷺ saying: 'I want to give you some advice.' Yahya answered him: 'Liar, you could never give me sincere advice; but tell me about the children of Adam.' He replied: 'For us, the children of Adam are divided in three types:

- One type we approach and influence until we make him sin, but then he goes to devote his time in seeking forgiveness and repentance, so he spoils and ruins everything we had achieved from him. We try again, but he still goes to repent again; since we neither fail nor achieve anything from him, we are just patient with him.

- The second type is within our hands, like a ball in the hands of the children, we approach them with any difficult resulting from their wiliness.

- The last type is your type; you are protected and infallible, so we are powerless before you.'

[1] *Ākām al-marjan* (207).

Yahya ﷺ asked: 'So have you managed to overpower me?'

He replied: 'No, except once, when you were having your meal, I kept on increasing your appetite for it until you ate more than your fill; so you slept that night so heavily that you could not perform Salat the way you used to'.

Yahya ﷺ said: 'Certainly, I will not eat to my fill again'.

Iblis replied: 'Certainly, I will not advise an offspring of Adam after you again.'[1]

Ayyub ﷺ's encounter with Satan

Ibn Abi Hatim reported, in his Tafsir, on the authority of Ibn 'Abbas ﷺ who said: "Satan said, 'O Lord, set me up on Ayyub ﷺ (Prophet Job). ' Allah ﷻ said: 'I have set you up on his wealth and children, but not him'. So, Satan gathered his army and said to them: 'I have been set up on Ayyub, so show me your strength'. He dispatched a group of his demons to Ayyub's crop and groups to his different livestock, and then he said: 'Only his patience will safeguard him from you.' Ayyub ﷺ was smitten with all sorts of afflictions; he lost all his crop and cattle; so he gathered all his children in the house of the eldest of them, and as they were eating and drinking, a strong wind shook the roof so hard that it collapsed on them. Satan appeared to Ayyub ﷺ in the image of a young boy who said: 'O Ayyub, did you know that your Lord had gathered all your children in the house of the eldest, and as they were eating and drinking, a strong wind shook the house and the roof collapsed upon them; you should have seen how their blood mixed with their food and drink'.

Ayyub ﷺ asked him: 'And where were you?' He replied: 'I was with them' Aiyub ﷺ said: 'And how did you escape?' he replied: 'I escaped' Aiyub ﷺ said: 'You are Satan'.

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[1] *Ākām al-marjan* (212).

Aiyub ﷺ then said: 'Today, I am in the image in which I was born.' He went and shaved his head, then performed Salat.

Consequently, Satan made a scream which was heard in the heavens and on earth, then he faced the sky and said: 'O Lord, he has sought protection in Salat; would You set me up on him, because I am unable to overpower him except with Your Might.'

The Lord said to him: 'I have set you up on his body, but not up on his heart.'

So Satan went down and blew under the feet of Aiyub ﷺ until they were so swollen, which left him disabled. His wife who was nursing him, reminded him about the change of his condition when the Divine Decree fell upon him; but he said to her: 'We were enjoying our life in good grace for seventy years, so be patient to survive the bad days for another seventy'. His tribulation lasted seven years[1].

'Isa (Jesus) ﷺ's encounter with Satan

Abu Bakr Al-Baghandi reported, on the authority of Sufyan bin 'Uyainah ﷺ who said: "'Isa ﷺ, son of Mary, met Satan who told him: 'You are the one who, out of the greatness of Lordship, you spoke while you were a child in your cradle, and none has spoken at that age before you.'

'Isa ﷺ replied: 'Rather the Lordship and Greatness are to God Who made me speak, and will make me die and live again.'

Satan said: 'You are the one who, out of the greatness of your Lordship, you resurrect the dead?'

'Isa ﷺ said: 'Rather the Lordship and Greatness are to Allah Who will make me die and those whom I resurrected, and will make me live again.'

[1] *Ākām al-marjan* (211).

Satan said: 'By Allah, you are the God of the people of the skies and people of the earth' thereupon, Jibreel (Gabriel) ﷺ struck him with his tail, so he ended up in the horn of the sun[1].

Note

In this chapter, I have related stories from the stories of the children of Isrā'il which are permitted as narrations; indeed, it was reported by al-Bukhari, on the authority of 'Abdullah ibn 'Amru that the Prophet ﷺ had said: "Convey my teachings to people, even if it were a single sentence, and tell others the stories of Banu Isra'il (which have been taught to you), for it is not sinful to do so. But whosoever tells a lie about me, intentionally, will surely take his place in the (Hell) Fire."[2] The stories of the children of Isra'il are divided into three sections:

One section was disproved by the Qur'an, so we disapprove of it; another section was approved by the Qur'an, so we approve of it; and a third section was neither approved nor disproved by the Qur'an, so we do likewise. This last section is perhaps the one referred to by the Prophet ﷺ in his tradition: "Do not believe the people of the Scriptures and do not disbelieve them; say: we believe in Allah, and what has been revealed to us, and what has been revealed to you"[3].

Ibn 'Abbas ؓ explained this Hadith, by saying: "Do not ask advice from the people of the Scriptures; they will not guide you to the Right Path as they themselves have been misguided, and you could end up disbelieving something true or believing something false."[4]

Ibn Battal said, on the authority of Al-Muhlab: "The prohibition is about asking the people of the Scriptures about an issue which has no text for reference, because our *Shar'* (Divine Law) is self-sufficient;

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[1] *Ākām al-marjan* (213).
[2] Recorded by al-Bukhari.
[3] Recorded by al-Bukhari.
[4] *Fath al-bari* (13/334), al-Hafidh said: 'This Hadith was transmitted by Abd al-Razzak, with a good chain of authority.

and if there is not text to referred to, then a careful study and insight into case is more appropriate than asking them"[1].

The Prophet's ﷺ encounter with Satan

Abu al-Darda' ؓ reported: "Once as the Prophet ﷺ stood up (to pray), we heard him say: 'I seek refuge in Allah.' Then he said: 'I curse you with Allah's curse' three times, then he stretched out his hand as though he were taking hold of something. When he finished the prayer, we said: 'Messenger of Allah, we heard you say something during the prayer, which we have not heard you say before, and we saw you stretch out your hand'. He replied: 'Allah's enemy, Iblis, came with a flame of fire to put it in my face, so I said, three times: 'I seek refuge in Allah from you.' Then I said three times: 'I curse you with Allah's full curse.' But he never retreated on (any one of these) three occasions. Thereafter I meant to seize him. I swear by Allah that had it not been for the supplication of my brother, Sulayman ؑ, he would have been bound and made an object of sport for the children of Madina."[2]

Abu Hurayrah ؓ said: "Once the Prophet ﷺ offered a prayer and said: 'Satan came in front of me and tried to interrupt my prayer, but Allah gave me the upper hand over him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque until you would get up in the morning and see him. Then I remembered the statement of Prophet Sulayman, 'My Lord! Bestow on me a kingdom such as shall not belong to any other after me.' Then Allah made him (Satan) return with his head down (humiliated)."[3]
Al-Nasā'i reported that 'Aishah ؓ said that the Prophet ﷺ was offering Salat when Satan came to him, so he ﷺ overpowered him and choked him, until, as he ﷺ said: I felt the coldness of his tongue in my hands."

[1] *Fath al-bari* (13/334).

[2] Recorded by Muslim

[3] Recorded by al-Bukhari.

In another narration: "I choked so strongly until he (Satan) said: 'You have hurt me, You have hurt me.' So I let him go."

Yahya related to me from Malik that Yahya ibn Sa'id had said: 'When the Messenger of Allah ﷺ was taken on the Night Journey, he saw an evil jinni seeking him with a torch of fire. Whenever the Messenger of Allah ﷺ turned, he saw him. Jibril (Gabriel) ﷺ asked him: 'Shall I teach you some words to say? When you say them, his torch will be put out and will fall from him.' The Messenger of Allah ﷺ replied: 'Yes, indeed.' Jibril said: 'Say, 'I seek refuge with the Noble Face of Allah and with the Complete Words of Allah which neither the good person nor the corrupt can exceed, from the evil of what descends from the sky and the evil of what ascends in it, and from the evil of what is created on the earth and the evil of what comes out of it, and from the trials of the night and day, and from the visitations of the night and day, except for one that knocks with good, O Merciful One!'"[1]

[1] Recorded by Imam Malik, in al-muwatta'; al-Nasā'i, on the authority of Ibn Mas'ud ؓ, and Imam Ahmad and Abu Ya'la.

Chapter Four: Satan's contact with mankind

Who is Satan?

Ibn Jarir al-Tabari said: "A *shaytan*, in the language of the Arabs, refers to any rebel among the Jinn, mankind, animals, etc."

Likewise, Allah ﷻ has said: **﴾In this way, We have appointed as enemies to every Prophet Shaytans (devils) from both mankind and from the jinn﴿**[1].

He ﷻ appointed devils among animals as He ﷻ did among the jinn and mankind. Aslamah Al-'Adwa reported that 'Umar bin Al-Khattab ﷺ once rode a horse which started moving prancingly; he began striking it but its prancing increased, so he dismounted and said: 'I was riding a devil; I nearly lost control of myself'.

Any type of rebel was called a *shaytan* (devil) because of the separation and dissimilarity of his morals and normal acts from those of his race, and his remoteness from good.[2]

The Beginning

When Allah ﷻ created Adam ﷺ, He ﷻ ordered the Angels to prostrate to him; they all prostrated because they **﴾do not disobey Allah in respect of any order He gives them and carry out what they are ordered to do﴿** but there was a creature (Satan) among them who was not of their species; since they were created from light, and he was created from fire. Therefore, his origin betrayed him in the moment of trial; he refused to prostrate to Adam ﷺ, claiming that he

[1] Surat al-An'am, verse 112.
[2] *Jāmi' al-bayan* (1/49).

was more dignified than him. He was, thereby, comparing between the origins of both, but forgetting the Divine Command to prostrate, so he said: ❴I am better than him. You created me from fire but You created him from clay❵[1].

How astonishing! He confirms that the Creator is Allah ﷻ, he also confirms that the one who gives life and death is Allah ﷻ, when he said: **❴Grant me a reprieve until the day they are raised up❵**; but does knowledge have any benefit when it is not followed by action? Nay, it will rather have evil consequences on the person, on the Day of Judgement. Thereupon, the Divine Command came for the expulsion and the curse: **❴He said: 'Get out from here, you are accused. The curse will be on you till the Day of Reckoning❵**[2]. From that moment, enmity has become established between Satan and Adam, and so he sought gratification in his thirst for revenge.

Immediate planning

He immediately thought of an evil plan and said: **❴Lord, grant me reprieve until the Day they are raised up❵**[3]; Sayyid Qutb said: "He sought reprieve until the Day of Resurrection, but did not regret his disobedience in the presence of the Creator, nor repent to Him ﷻ and seek atonement for his major sin; but rather to avenge himself of Adam and his offspring for the Curse he received from Allah ﷻ and the expulsion from His Mercy. He linked the Curse of Allah ﷻ to Adam, without considering his disobedience to Allah ﷻ."[4]

The aspired objectives

After receiving assurance of his stay until the Day of Resurrection – when Allah ﷻ told him: **❴You are among the reprieved until the Day whose time is know❵** he started giving away the details of his evil

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[1] Surat al-A'raf, verse 12.
[2] Surat al-Hijr, verse 34, 35.
[3] Surat al-Hijr, verse 36.
[4] *Fi dhilal al-Qur'an* (4/2141).

plan, and spoke of his aspired aims, without any fear; so he said: **❴My Lord, because you misled me, I will make things on the earth seem good to them and I will mislead them all, every one of them, except Your Servants among them who are sincere.❵**

Sayyid Qutb, may Allah ﷻ have mercy upon him, said: "Therefore, Satan defined the field of the battle (i.e. the earth) **❴I will make things on the earth seem good to them❵** and defined his preparation on it (i.e. making bad things seem good, and attracting people to the false beautiful image of evil to indulge in it). Therefore, whenever a person commits evil deeds, it is usually out of deception by Satan, who changes their reality and makes them seem so attractive. People should be aware of the Devil's work, and be cautious whenever they see so much embellishment of something, or notice themselves having too much desire for certain worldly things; because Satan is there; except if they worship Allah sincerely, for he (Satan) has no power over sincere worshippers.

The first attack

Satan has vowed to be the permanent enemy of mankind, so he makes his first attack at the birth of any human being to warn him of long harsh battle where there is neither peace nor truce. Abu Hurayrah ؓ said: "The Prophet ﷺ said: 'When any human being is born, Satan touches him on both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed to, for he touched the placenta-cover instead."[1]
It is for this reason that any newly born person initially starts with a scream when Satan pricks him. Abu Hurairah ؓ related that the Prophet ﷺ said: "Any newly born baby cries from the moment of his birth when Satan begins to prick him; except Jesus and his mother ﷺ" Abu Hurairah ؓ added: 'You may recite the verse: ❴I have placed her and her children in Your safekeeping from the accursed Satan❵[2].

[1] Recorded by al-Bukhari and Muslim.
[2] Surat al-'Imran, verse 36.

But, was 'Isa ﷺ (Jesus) the only one to have been protected from Satan's impulse or were all the prophets as well?

Al-Nawawi said: "Al-Qadi 'Ayad said all the prophets share this, epecially 'Isa ﷺ."

The distinction between the enmity of mankind and that of Satan

Allah ﷻ said:

﴾Make allowances for people, command what is right, and turn away from the ignorant. If an evil impulse from Satan provokes you, seek refuge in Allah. He is All-Hearing, All-Seeing﴿[1];

and He ﷻ said:

﴾Ward off evil with what is better. We know very well what they express. Say: 'My Lord, I seek refuge with You from the goadings of the devils, and I seek refuge with You, my Lord, from their presence﴿[2].

And He ﷻ also said:

﴾Repel a bad action with something better, and if there is enmity between you and someone else, he will be like a bosom friend. None will obtain it but those who are really steadfast. None will obtain it but those who have great good fortune. If an evil urge from Satan eggs you on, seek refuge in Allah. He is the All-Hearing, the All-Knowing.﴿[3]

Al-Hafidh Ibn Kathir said: "These are three verses, having no fourth one in their meaning, in which Allah ﷻ Commands His Servants to confront the enemy among mankind with benevolence and goodwil, in

[1] Surat al-A'raf, verses 199, 200.
[2] Surat al-Mu'minun, verse 96, 97.
[3] Surat Fussilat, verses 34 – 36.

the hope that his original nature returns him to friendship and purity; and He ﷻ Commands them to seek refuge in Him ﷻ from the Devil who neither accepts compromise nor benevolence, since his evil intentions are to destroy mankind because of his lasting enmity with the father of mankind, Adam ﷺ[1].

Whispering misgivings about *Tawheed*

Tawheed is the basis of Islam and its lofty structure; it is the secret behind the victories of the Muslims, and upon it the Islamic empire was established. It is Tawheed that produces men, because it forms the core of Islam. Therefore, almost all the Devil's attack is aimed at this particular, lofty foundation of Islam.

Abu Hurayrah ﷺ said: "The Prophet ﷺ said: 'Satan comes to one of you and says: 'Who created so-and-so?' Till he says: 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge in Allah and give up such thoughts."[2]

Satan's knots; the way to undo them

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "During your sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is long, so keep on sleeping,' If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution, the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and cheerful, otherwise he gets up dull and gloomy"[3].
Al-Nawawi said: "The scholars have differed about these knots; so it was said that they are real ones (i.e. knots of sorcery which prevent man from rising). Allah ﷻ said: **﴾and from the evil of women who**

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[1] *Tafsir ibn Kathir.*
[2] Recorded by al-Bukhari.
[3] Recorded by al-Bukhari and Muslim.

blow on knots)[1]. Therefore, it is a word he says to prevent the Muslim from rising for Salat; it is an effect similar to sorcery. It was said they are the knots of Satan who whispers in the mind of a Muslim, as if telling him that the night is very long, in order to delay Salat until the last part of the night."[2]

Those three knots are inflicted only on the negligent who sleep without mentioning the Name of Allah ﷻ nor recite *Ayat al-Kursi.*

If one says that the context of the Hadith generally includes the negligent and others, we (the author) say that the general context of this Hadith has been specified by the Hadith of Abu Hurayrah ﷺ about reciting *Ayat al-Kursi* when going to bed; it is also the opinion of Al-Hafidh Ibn Kathir who said: "It is possible to say that the Hadith refers to people who do not recite *Ayat al-Kursi* to keep Satan away from their sleep"[3].

Al-Nawawi said, interpreting the statement (and he gets up in the morning lively and cheerful): "Being happy that Allah ﷻ has helped him succeed in obeying Him ﷻ, looking for His Reward, along with the Blessings he receives from Him ﷻ in all his affairs, and for helping him overcome the devilish insinuations of Satan"[4].

Al-Hafidh Ibn Kathir said: "It appears that in the night prayer there is a feeling of cheerfulness and liveliness, even if the worshiper does not conjure any of it."[5]

I say: This is true; for it is felt only but the person experiences it and sensed the closeness of Allah ﷻ in these moments.

Al-Nawawi said, interpreting the statement (otherwise he gets up dull and gloomy): "Because of the knots of Satan and his effects on him. It is clear from this Hadith that whoever neglects *dhikr*, *wudu'* and *Salat*

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[1] Surat al-Falaq.
[2] *Sharh Muslim* (6/65).
[3] *Fath al-bari* (3/27).
[4] *Sharh Muslim* by al-Nawawi (6/66).
[5] *Fath al-bari* (3/26).

(supplication, ablution and prayer) then he is among those who get up dull and gloomy."[1]

Al-Hafidh Ibn Hajar said: "The secret behind starting the night prayer with a short two *raka'at* is a prompt initiative to undo the knots of Satan."[2]

This is a good interpretation, except that another Hadith by 'Aishah ﷺ does not mention these two short *raka'at*: "The Messenger of Allah never exceeded eleven *raka'at* in Ramadan or in any other months; he used to offer four *raka'at* – do not ask me about their magnificence and length, then four *raka'at* – do not ask me for their magnificence and length, and then three *raka'at*."[3]

The objective of Satan is to keep a Servant of Allah away from offering the night prayer, and inflict him/her with laziness and negligence in order to control him/her during the day as well. These are the evil schemes of the Devil to control mankind, but what is the way to nullify them and foil his planning?

1. To perform *wudu'* before going to bed. It was confirmed in the two Sahih books that the Prophet ﷺ said to Al-Barra' bin 'Azib: "When you go to bed, perform ablution as you do for *Salat*"[4].

2. To offer the *witr Salat* before going to bed; Ibn 'Umar ﷺ said: "Any one who gets up in the morning having not offered the *witr Salat*, he indeed gets up with a rope (the animal noseband), the length of seventy feet, on his head." Al-Hafidh said: "This Hadith was narrated by Sa'id ibn Mansur with a good chain of authority; it is as if Satan took full control of the person and guides him wherever he wants."[5]

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[1] *Sharh Muslim* (6/67).
[2] *Fath al-bari* (3/27).
[3] Transmitted by al-Bukhari, on the authority of Abu Salma ibn Abd al-Rahman.
[4] Recorded by al-Bukhari (1/357) and Muslim (17/32).
[5] *Fath al-bari* (3/25).

3. To join your hands together and recite al-Mu'awidhat (Surat al-Falaq and Surat al-Nas), you blow in them, then you pass them over your body, as quoted in the Hadith of 'Aishah ﷺ[1].

4. To recite the last two verses in Surat al-Baqara, as quoted in the Hadith of Abu Mas'ud al-Ansari who said: "The Prophet ﷺ said: 'If one recites the last two verses of Surat al-Baqara at night, it is sufficient for him (for that night)'"[2]. Al-Nawawi said: "It was said that it meant that it should be sufficient for his night prayer, or as a safekeeping from Satan, or from any misfortunes, but it could also mean from all of them."[3] Ibn al-Qayyim said: "They (the last two verses of Surat al-Baqara) are sufficient to safeguard him from anything that might harm him."[4]

5. You should recite a Surah from the Qur'an, as narrated by Shidad bin Aws directly from the Prophet ﷺ: "If a Muslim recites a Surah from Allah' Book when he goes to bed, Allah will put an angel in charge of him, and nothing which may harm him will come near him till he wakes."[5]

6. You should recite *Ayat al-Kursi* with insight, for it safeguard you from Satan until you wake; this is confirmed in Sahih al-Bukhari, on the authority of Abu Hurayrah ﷺ, and by al-Tirmidhi, on the authority of Abu Ayyub, and also by Ibn Hibban, on the authority of Ubai ibn Ka'b.

7. You say *subhanallah* thirty three times; *al-hamdulillah* thirty three times, and *Allah akbar* thirty four times, as it is confirmed in the Hadith of 'Ali ibn Abi Talib[6], recorded in the two *Sahih* books.

8. To put your right hand under your right cheek and lay on your right side and say: "In Your Name, O Lord, I place my side,

[1] Recorded by al-Bukhari (11/125).
[2] Recorded by al-Bukhari (7/318) and Muslim (2/92).
[3] Sharh Muslim (6/91).
[4] *Al-wabil al-sayyib* (91).
[5] Recorded by al-Tirmidhi.
[6] Al-Bukhari (11/119) and Muslim (7/46).

and in Your Name I rise. If You hold my spirit, have mercy upon it, and if You release it, safeguard it with You safeguard Your pious Servants."[1]

9. You should also say: "In the Name of Allah, I have laid my side for Allah. O Allah, forgive me my sin, drive away my devil, free me from my responsibility, and place me in the highest assembly"[2].

10. Then you should remember Allah until sleep overcomes you; Jabir ibn 'Abdullah said: "The Prophet ﷺ said: 'When a person goes to bed, he is approached by an angel and a devil; the angel says: "Terminate with goodness; while the devil says: 'Terminate with evil.' So if he remembers Allah until he sleeps, the angel drives away the devil, and stays to guard him. When the person wakes up, he is again approached by an angel and a devil; the angel says: 'Begin with goodness'; while the devil says: 'Begin with evil.' If he says: 'Praise to Allah Who gave life to my self after its death, and did not make it die during its sleep. Praise to Allah Who keeps a firm hold of the heavens and the earth, preventing them from vanishing away; and if they vanished, no one could then keep hold of them. Praise to Allah who keeps hold of the sky to prevent it from falling on the earth – only with His Permission.' The Angel then drives away the devil, and stays to guard him." [3]

Satan's mockery of the people who neglect night prayer

When a person sleeps all night and never wakes to offer any rak'ah for night prayer (*Salat al-Qiyam*), Satan increases his attack on him. This is highlighted in a narration by Abdullah bin Mas'ud ﷺ who said: "It was mentioned before the Prophet that a person had slept the whole

[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by Abu Dawud.
[3] Authenticated by al-Hakim and agreed by al-Dhahabi.

night until the morning – and never got up for prayer – so he ﷺ said: 'Satan urinated in his ears'"[1].

Al-Hafidh said that there were different opinions with regards to Satan's urine:

Al-Qurtubi and others said the urine is real, because it was confirmed that Satan eats, drinks, has sexual intercourse, so there is nothing to prevent him from urinating.

It also means that Satan blocks the ears of the person in his sleep to prevent him from hearing *adhan* (the call for prayer).

It was also said that Satan whispers falsehood and wrong doctrines in the ears of the sleeping person to prevent him from listening to the call for prayer.

Disturbing the Muslim's sleep and saddening him

Among Satan's evil acts – may Allah protect us from them – are nightmares he makes a Muslim see in his sleep to give him grief and pain. It was narrated that Jabir ibn 'Abdillah ؓ said: "A man came to the Prophet and said: 'O Messenger of Allah, I have seen in a dream that I was beheaded, and I was following it (the severed head)'. The Prophet ﷺ reprimanded him saying: 'Do not inform about the vain sporting of the devil with you during the night.'"[2]

Abu Hurayrah ؓ reported that the Prophet ﷺ said: "There are three types of dream: A good true dream which is good tidings from Allah; what is suggested by Satan to frighten the dreamer, and the reflection of one's thoughts and experiences. So if someone has a dream which he dislikes, he should not tell it to another, but should get up and offer a prayer."[3]

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[1] Recorded by al-Bukhari.

[2] Recorded by Muslim and Ibn Mājah.

[3] Recorded by al-Bukhari and Muslim.

Abu Qatadah ﷺ said: "The Prophet ﷺ said: 'A good vision is glad tidings from Allah, and a bad dream is from Satan. So whoever sees something he dislikes in his dream, he should spit three times to his left, and seek refuge in Allah from Satan, so it will not harm him"[1].

We understand from this Hadith that there are some recommended rules to be followed by the Muslim with regards to dreams:

If it is a good true dream, then he/she should praise Allah ﷻ for it, and may tell people he/she loves and not the ones he/she loathes.

If it is a bad dream, he/she should seek refuge in Allah ﷻ from its evil and from the evil of Satan; he/she should spit three times to his/her left; he should not mention it to anyone, and it is recommended that he/she gets up to offer prayer.

Satan mocks the yawning person

Because yawning causes drowsiness and laziness, the person in this state is unable to offer religious obligations properly. Satan laughs at the yawning person because he/she usually does not look nice; the Prophet ﷺ said: "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him to say: 'May Allah be merciful to you (*yarhamuka-lah*). But as regards yawning, it is from Satan, so one must try one's best to stop it; if one says 'Ha' when yawning, Satan will laugh at him"[2].

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "When anyone of you starts yawning, he should put his hand to his mouth and avoid any 'howling' because Satan will laugh at him"[3].

Al-Hafidh said: "The Prophet ﷺ compared the sound that follows yawning with a dog's howling to make it look so unpleasant, because the dog lifts his head, opens his mouth and howls; and the yawning

[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Bukhari and Muslim.
[3] Sunan Ibn Mājah (1/310).

person, if he exceeds in yawning, he would resemble a dog in that state. This is the joke of Satan on mankind when he turns them into a doglike state.

Abu Sa'id al-Khudri said: "The Prophet ﷺ said: 'When one of you yawns, he should try to restrain it with the help if his hand, since it is the Satan that enters therein'"[1].

Al-Hafidh said: "It is possible that it is a true entry of Satan – i.e. although Satan circulates in the body of human like their bloodstream, he is still unable to control them as long as they are remembering Allah ﷻ; but in the case of the yawning person, he is not remembering Allah at that state, so Satan is really able to enter his body..."[2].

It is nice to mention in this context the Hadith, transmitted (Mursal)[3] by Yazid ibn al-Asam: "The Prophet ﷺ never ever yawned."[4]

Where does Satan settle at night?

Abu Hurairah ؓ said: "The Prophet ﷺ said: 'When any one of you wakes up, he should clean his nostrils three times (with water), for Satan settles in them at night"[5].

Al-Hafidh said: "The surface meaning of this Hadith is that it happens to anyone who goes to bed; however, it might be for people who do not use prayer as a shield from the devil, as in the Hadith of Abu Hurayrah, or the one about mentioning *Ayat al-Kursi:* "...and Satan will not come near you".

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[1] Recorded by Muslim.

[2] *Fath al-bari* (10/612).

[3] A Hadith in which a man in the generation after the Companions quotes directly from the Prophet without mentioning the Comapnions from whom he received it.

[4] Recorded by Ibn Abi Shayba, al-Bukhari in "al-tarikh" (History).

[5] Recorded by Muslim.

Some of Satan's evil plans

Ibn Mas'ud ﷺ said: "Satan went about many Muslim gatherings (people remembering Allah and discussing Islamic issues) and tried to create *fitnah* among them, but he failed; so he visited a gathering of people who were discussing worldly affairs, and caused a dispute between them until they fought each other. The people who remembered Allah ﷻ rose up and restrained them, so they dispersed."[1]

Satan dispatches his army to create tribulation among people

Jabir ibn 'Abdullah ﷺ said: "The Messenger of Allah said: 'Iblis places his throne on water and sends his detachments (to different parts) in order to put people on trial, and the most important figure in his eyes is one who is most notorious in sowing the seeds of dissension.'"[2]

Abu Musa al-Ash'ari ﷺ said: "In the morning, Satan sends his soldiers to the earth saying: He who misguides a Muslim person, I will crown him. A soldier would say: 'I stayed with this man until he divorced his wife.' Satan says: 'He is about to marry again.' A soldier would say: 'I remained with this man until he fornicated.' Satan replies: 'You.' A soldier would say: 'I remained with this man until he drank wine.' Satan replies: 'You.' A soldier would say: 'I remained with this man until committed murder.' Thereupon, Satan replies: 'You, you."[3]

Waswasah[4] is a proof of Satan's impotence

Satan deceives the disbeliever and guides him/her to commit all sorts of wrong-doings on earth, yet he fails to achieve the same with a true

[1] Recorded by Imam Ahmad.
[2] Recorded by Muslim.
[3] Transmitted by Ahmad, ibn Hibban and authenticated by al-Albani.
[4] Whispering which is done by Shaytan (Satan) when he tries to make people deviate.

believer. Therefore he can only whisper to him/her to make him/her deviate. When the Prophet ﷺ was asked about evil prompting; he ﷺ replied: "It is pure faith"[1].

Al-Nawawi said: "This means that the fact the Companions found it really difficult to talk about what their enticements (coming from the whispering of Satan) and their fear of it – let alone believing in it – is indeed a sign of the pure and complete faith in their hearts, without doubt."[2]

Waswasah in Salat

Abu al-'Ala' said that 'Uthman ibn Abi al-'As came to the Prophet ﷺ and said: "Messenger of Allah, Satan intervenes between me and my prayer and my reciting of the Qur'an and confounds me'. Thereupon, the Prophet ﷺ said: 'That is the doing of Satan, known by the name of *Khinzab,* so when you perceive its effect, seek refuge in Allah from it and spit three times to your left.' I did that and Allah dispelled that from me"[3].

Abu Hurayrah ﷺ said: "The Prophet ﷺ said: 'When one of you stands to offer prayer, Satan would come to him to confuse him until he would not know how many *raka'at* he had offered; if anyone of you has such a thing, he should offer two prostrations of *sahu* (i.e. forgetfulness) while sitting (i.e. before giving salutations)"[4].

You should know that there are two entrances for Satan into your Salat:

The first one is anything regarding the senses; like someone offering Salat while hearing a loud voice or sound which distracts his/her mind, or looking at something that pleases you such as ornaments and decorations, etc. This could be dealt with by removing them before you start Salat; it was narrated by 'Aishah ﷺ that the Prophet ﷺ once

[1] Recorded by Muslim, on the authority of Abdullah bin Mas'ud ﷺ.
[2] *Sharh Muslim* (2/154).
[3] Recorded by Muslim
[4] Recorded by al-Bukhari and Muslim

offered prayer while he was wearing a *khamis* (shirt) that had printed marks. He looked at its marks and when he finished prayer, he said: "Take this *khamis* to Abu Jahm, for it has just now diverted my attention from my prayer, and bring to me the *anbijania* (plain thick sheet) of Abu Jahm."[1]

Ibn 'Abbas ﷺ reported that the Prophet ﷺ was standing at the pulpit with a ring in his hands, so he threw it, saying to the audience: "It distracts me; I was making one look at you and one look at it."[2] Al-'Iraqi said that the Hadith's chain of authorities is sound.

It is for this reason that the scholars disliked adorning the mosques because it distracts worshippers in their Salat. Ibn Khuzayma reported that 'Umar bin al-Khattab ﷺ ordered the construction of mosques and said: "Shelter people from rain, but do not use any colouring, because it would distract people and cause a *fitnah* during their *Salat.*" Imam Ahmad added: "And nothing should be written in the Qiblah lest it would distract the heart of people offering prayer.

The second one concerns the heart; whoever allows himself to be absorbed by the love of worldly life, he would not be able to free himself from thinking of it, neither in Salat nor in any other situation, because whoever loves something dearly, he is naturally pondering about it excessively. You would see him offering Salat; standing, sitting and prostrating while his heart is fully distracted with his love for life, at the mercy of the devil who is taking him from one river to another, and from one idea to another.

By Allah, this is a dangerous entry for Satan, and only those who get the success of Allah can free themselves from it. Its only cure is simply knowledge of the despicable value of this life; and one should increasingly say supplications like: "O Allah, place the earthly concerns in our hands and not in our hearts", and remember the fear of Allah when standing before Him ﷻ on the Day of Judgment; for He is ﷻ is the One who destroyed the Pharaohs and tyrants who oppressed the world.

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[1] Agreed upon by the scholars.
[2] Recorded by al-Nasā'i (8/195).

Forgetfulness comes from Satan

Dr. al-Ashqar said: "This is what first occurred to Adam ﷺ; indeed, Satan kept on whispering his evil insinuations, until he made him forget his Lord's Command **﴾We made a contract with Adam before, but he forgot, we did not find that he had a firm resolve﴿**[1], and the companion to Musa ﷺ (Moses) said to Musa: **﴾I forgot the fish. No one made me forget to remember it except Satan﴿**[2].

Allah ﷻ and His Messenger ﷺ had forbidden that the Prophet himself and his Companions sit in gatherings which deride the Signs of Allah; yet Satan can make mankind forget such Divine ordinance and so you find people sitting in such gatherings **﴾When you see people engrossed in mockery of Our Signs, turn from them until they start to talk of other things. And if Satan should ever cause you to forget, once you remember, do not stay sitting with the wrongdoers﴿**[3]

Prophet Yusuf ﷺ (Joseph) had made a request to one of the prisoners – he thought he was going to escape death and return to the services of his lord – to remember him (Yusuf ﷺ) to his master; but Satan made the man forget to mention Yusuf ﷺ to his lord, so Yusuf ﷺ stayed in prison for several years **﴾He said to the one of them he knew he was safe, 'Please mention me when you are with your lord', but Satan made him forget to remind his lord, and so he stayed in prison for several years﴿**[4].

When Satan has full control of a person, he makes him forget Allah ﷻ completely **﴾Satan has gained mastery over them and made them forget remembrance of Allah. Such people are the party of Satan. No indeed! It is the party of Satan who are the losers﴿**[5].

Those are the hypocrites as it is mentioned in the verse that precedes this one; so the only cure for forgetfulness is the remembrance of Allah

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[1] Surat Tā-Hā, verse 115.
[2] Surat al-Kahf, verse 63.
[3] Surat al-An'am, verse 68.
[4] Surat Yusuf, verse 42.
[5] Surat al-Mujadilah, verse 19.

in order to expel Satan; Allah ﷻ said: ❴**Remember your Lord when you forget**❵[1].

Satan causes enmity among people

This is one the evil objectives of Satan, for which he enters upon any course and uses any means, and among these means are: **wine** or any other alcoholic drinks. It leads to the loss of consciousness and balance, allowing Satan to take full control of the individual and guide him/her to obey his wishes. Al-Bayhaqi reported, on the authority of 'Uthman bin 'Affan ﷺ, who said: "Keep away from wine; it is the height of every obscenity. There was a man in a nation before you who devoted his worship to Allah, and secluded himself from people; but a temptress woman wanted to test him, so she sent her maid requesting a statement from him, and whenever they entered a door, the maid closed it behind him, until he reached a room where there was a pure woman, a child and a pitcher of wine. She said: 'By Allah I did not send for you for a statement, but I want you either to have intercourse with me, kill this boy or drink wine.' She poured him a glass and he said: 'I want more.' Thereupon, he drank wine, had sexual intercourse with the woman and killed the boy."[2]

Satan uses the means of **gambling** to create enmity among people and instill hatred in their minds. He uses stone altars (*al-ansab*) which are worshipped by some people – instead of Allah ﷻ - they represent another mean of allowing to Satan have full control of people and direct them whichever way he wants.

There is also "**divining arrows**" by means of which the polytheists used to decide their matters; it is similar to what they call in our times, "Luck" or "Inception" (i.e. they open the Qur'an and think that their luck is on the first verse they set their eyes on.)

This is all the work of Satan; Allah ﷻ warned us: ❴**Wine and gambling, stone altars and divining arrows are filth from the**

[1] Surat al-Kahf, verse 24.

[2] *Tafsir Ibn Kathir*.

handiwork of Satan. Avoid them completely so that hopefully you will be successful. Satan wants to stir up enmity and hatred between you by means of wine and gambling and to debar you from remembrance of Allah and from Salat. Will you not then give them up)[1]

A word can also be one of the means used by Satan to stir enmity; it is sometimes perceived in a different meaning in people's conversation; so it creates an environment of hatred. It is for this reason that Allah ﷻ has ordered us to utter only good expressions: (**Say to My slaves that they should only say the best. Satan wants to stir up trouble between you. Satan is an outright enemy to man**)[2].

Sayyid Qutb said, interpreting the verse, that people should say what is best all the time and regarding every matter; they should select the good expressions, in order to prevent Satan from disturbing their love and friendship. Satan creates enmity between brothers with just one vulgar word slipped, which would be followed by a bad reply; so a spirit of love and affection would change into one of controversy and enmity. A good word heals any injury of the heart and encourages everyone to respect one another.

The Prophet ﷺ endeavoured to close any gap by which Satan used to slip in. Abu Hurayrah ؓ said: "The Prophet ﷺ said: 'None of you should point towards his Muslim brother with his weapon; for he does not know that Satan may tempt him to hit him, and thus he would fall into a pit of fire (Hell)'"[3].

He ﷺ said: "Save yourself from the Hell Fire even with half a date (given in charity), and he who can not afford that can even do this with a good word"[4].

This is to block one of the gravest and most critical means of Satan – i.e. instigating envy and hatred between Muslims, and setting fire and enmity between them.

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[1] Surat al-Ma'idah, verse 90, 91.
[2] Surat al-Isra', verse 53.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by al-Bukhari and Muslim, on the authority of 'Udai ibn Hatim ؓ.

Jabir ibn 'Abdillah ﷺ said: "I heard the Messenger of Allah ﷺ saying: 'Verily, Satan has lost all hope that the worshippers would ever worship him in the Arabian Peninsula, but he is hopeful that he would sow the seed of dissension among them"[1].

The place of Satan in man

The Prophet ﷺ said: "Verily, Satan circulates in the children of Adam as does their bloodstream"[2]. Al-Hafidh said: 'It was said that, indeed, Satan runs in the blood of mankind, as it is referred to in the explicit meaning of the Hadith, and that Allah ﷻ gave him this ability. Yet, it was also said that it has a figurative meaning – i.e. because of his constant temptations and whisperings, it is as if he (Satan) does not separate from the blood of man"[3].

Ibn 'Abbas ﷺ said: "Satan is perching on the heart of the children of Adam; whenever they are distracted or negligent, he whispers to them, and if they remember Allah ﷻ, he withdraws"[4].

Therefore, it is clear that Satan has the ability to infiltrate the body of man, and chooses the heart because he knows it is the "leader" and the limbs are its soldiers; so if Satan takes control of the heart, all the limbs of the body will come under his command as well. The Prophet ﷺ said: "There is a piece of flesh in the body; if it becomes good (reformed) the whole becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart."[5]

Nevertheless, there are those hearts surrounded by 'walls' of *Iman* and shields of *Taqwa*, and upon them there are guardians of *dhikr* (supplication and remembrance of Allah); so Satan cannot break into them except in a stealthy manner, but still gets driven away by the guardians of *dhikr*, expelled and rejected.

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[1] Recorded by Muslim.
[2] Recorded by al-Bukhari and Muslim.
[3] *Fath al-bari* (4/280).
[4] *Tafsir* Ibn Kathir.
[5] Recorded by al-Bukhari, on the authority of al-Nu'man ibn Bachir ﷺ.

The Power of Iman weakens Satan

The Messenger of Allah ﷺ said to 'Umar bin Al-Khattab ؓ: "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours."[1]

Al-Hafidh: "In this Hadith, there is a sublime merit for 'Umar ؓ, which is that Satan has no way over 'Umar, yet the statement here does not denote infallibility (which is only given to the Prophets) because it was all about Satan running away and refusing to share the same path with 'Umar, due to the power of his Iman which even shielded him even from the devil's whispering.

Al-Tabarani quoted a Hadith, on the authority of Hafsa, with the words: "Whenever Satan meets 'Umar – since 'Umar embraced Islam – he falls on his face."[2]

So you see – brother and sister in Islam – the effect of the power of *Iman* upon Satan makes him scared and run away.

It was narrated that Abu Hurairah ؓ said: "A devil attached to a *mu'min* (believer) met a devil attached to a *kafir* (disbeliever); the one of the disbeliever was fat and dressed, while the one of the believer was weak and naked. The *kafir's* one asked the one attached to the *mu'min*: 'Why are you so weak?' He replied: 'I am with a man who mentions the Name of Allah when he eats, so I stay hungry; he mentions the Name of Allah when he drinks, so I stay thirsty; he mentions the Name of Allah when he dresses, so I stay naked.' So the *kafir's* devil said: 'I am with someone who does not do any of these, so I share with him his food, drink and clothes.'"

Ibn Abi al-Duniya reported that Qays ibn Hajjaj said: "The devil attached to me said: 'I entered into your body while I was like camel, and now I am like a bird.' I asked: "Why, what happened to you?" He replied: "You dissolve me with the Book of Allah (the Qur'an)."

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[1] Recorded by al-Bukhari and Muslim, on the authority of Sa'd ibn Abi Waqqas ؓ.

[2] *Fath al-bari* (7/47).

Abu al-Malih reported that one of the Companions said: "I was riding on a mount behind the Prophet ﷺ, when it stumbled. Thereupon I said: 'May the devil perish!' He ﷺ replied: 'Do not say, 'May the devil parish!' For if you say that, he will swell so much and say: 'By my power.' But say: 'In the Name of Allah,' for when you say that, he will diminish so much so that he will become like a fly.'"[1]

Satan's Musical instruments

Abu Hurayrah ﷺ said: "The Prophet ﷺ said: 'The bell is the musical instrument of Satan.'"[2]

As the devils carry bells, the angels refuse to be with any company that has a bell with it; Abu Hurairah ﷺ reported that the Prophet ﷺ said: "Angels do not accompany the travelers who have a dog or a bell with them."[3]

Satan's approach to one's meal

Jabir ibn 'Abdillah ﷺ said: "When the Messenger of Allah ﷺ ate food he licked his three fingers, and he said: 'When any one of you drops a mouthful, he should remove anything filthy from it and then eat it, and should not leave it for Satan.' He also commanded us that we should wipe the dish saying: 'You do not know in what portion of food the blessing lies.'"[4]

Ibn 'Abbas ﷺ reported that the Prophet ﷺ said: "When you eat, do not wipe your hand till you have licked it or had it licked by somebody else."[5]

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[1] *Targheeb wa Tarheeb* (5/276).
[2] Recorded by Muslim.
[3] Recorded by Muslim.
[4] Recorded by Muslim.
[5] Recorded by al-Bukhari.

Markets represent the battlefield of Satan

Salman said: "Do not be the first to enter the market or the last to exit from it, because it is the battlefield of Satan, and in it his banner is raised"[1].

An-Nawawi said: "He compared the events in the market, and the participation of the devil in any action, to the battlefield, because of all the evil deeds involved, such as: fraud, deceit, false conjurations, invalid contracts of buying and selling, etc. Satan raises his flag in the market – i.e. he is well established in it, with all his aides to support him creating all sorts of enmity between people, enticing them to commit all sorts of illegal acts."[2]

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[1] Recorded by Muslim.

[2] *Sharh al-Nawawi* of Sahih Muslim.

Chapter Five: Satan's conduct to corrupt hearts

The importance of the heart

Ibn Al-Qayyim said: "The heart is to the limbs as the king is to his soldiers, who obey all his orders; they are all under his authority; they are either rightly guided or misguided according to his determination or slackness. The Prophet ﷺ said: 'There is a piece of flesh in the body, if it becomes good (reformed) the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart'[1]. He (the heart) is their king; he is responsible for all of them, as any guardian is responsible for his subjects"[2].

Therefore, the heart is always the place for test and trial; Hudhaifah bin al-Yaman ؓ said: "I heard the Messenger of Allah ﷺ said: "trials are exposed to the hearts one by one, like the lining of the spikes in the mat; so whichever heart consumes them, a black spot will develop in it, and whichever heart ignores them (turns away), a white spot will develop so purely in it until no trial will harm him as long as the heavens and the earth exist. The other blackened heart will remain distant of any goodness, following one's desires"[3].

Ibn Al-Qayyim said: "The Prophet ﷺ compared the exposition of trials on the hearts like the lining up of the spikes of a mat; and he ﷺ divided the hearts in two categories: a heart which absorbs a *fitnah* (trial) exposed to it like a sponge absorbing water, so it leaves a black spot inside it, and as it indulges in more trials; the black spot extends until it dominates the whole heart, and makes it liable to destruction, because it is exposed to two dangerous ailments:

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[1] Recorded by al-Bukhari and Muslim.
[2] *Ighatat al-lahfan* (1/5).
[3] Recorded by Muslim.

The first: confusing what is good with what is evil; so he/she does not enjoin good and forbid evil. He/she might even be overwhelmed by this ailment until he/she would believe that what is good is immoral, and vise versa; that a Sunnah is an innovation and vise versa; that truth is falsehood and vise versa.

The second: letting his/her own interpretation judge the revelation brought by the Prophet ﷺ - i.e. to subject anything in the Qur'an and the Sunnah to his/her own judgment and interpretation – which is basically following his/her own desires.

While the white (pure) heart is shining with the light of *Iman*; when he/she is exposed to trials, he/she renounces them, so the brightness of the light increases.

The trials which approach hearts are the reasons for their ailment; they represent many categories: the temptations of one's desires, doubts and uncertainties, transgression, misguidance, sins, innovations in religion, and ignorance.

So the first leads to the corruption of the aim and the will; while the second one leads to the corruption of knowledge and belief"[1].

Therefore, a Muslim should examine his/her heart and its condition accordingly, once in a while, with counseling; he/she should know that if the heart is raised in goodness, there will be eternal happiness, but if it is raised in wrongness, there will be hardship, tribulation and absolute failure.

Whenever the belief in the heart increases, and certainty is strengthened, then his/her light (of *Iman*) increases to help him distinguish between truth and falsehood, between the right way and misguidance.

In a Hadith, Sa'id al-Khudri ﷺ reported that the Prophet ﷺ said: "There are four kinds of hearts: a heart which is pure with a bright light; a heart which is wrapped around its cover; a heart which is reversed, and a heart which is 'flattened'. The pure heart is the

[1] "Ighatat Al-Lahafan" (1/12).

believer's heart which shines with the light of *iman*; the wrapped heart is that of the *kafir* (disbeliever); the reversed heart is that of the hypocrite who knows the truth but denies it; as for the flattened heart, it comprises both faith and hypocrisy; the example of iman in it is like that of a vegetable which grows with pure water, and the example of hypocrisy in it is like that of a wound which is stretched by pus and blood. Whichever substance overwhelms the other, it overwhelms the heart."[1]

The method of Waswasah

Ibn al-Qayyim said: "*Al-Waswas* (the whisperer) comes from the verb *waswasa* (to whisper), and the origin of *waswasah* (whispering) is derived from a movement or undetected sound. So the whispering is the release of a hidden voice in the mind; it is a sound heard only by the person to whom it is sent, without a sound at all, like the whispering of Satan to mankind."

He also said regarding *waswasah*: "It is the starting point of any bad action; the heart is usually void of any evil or sin, so it may receive whispering and temptations to commit a sin; Satan turns it into a nice attractive action in the person's imagination, to make it so desirable, then he makes him forget about its consequences, until his heart becomes so attached to it. He would eventually go for it, with the help of the devils dispatched to ensure the sins are committed; Allah ﷻ said: **﴾Do you not see that We send devils against the polytheists to goad them on﴿**[2] i.e. stirring them up to commit sins, and enticing them more whenever they show any laxity.

Satan has permitted himself to lead the children of Adam to immorality; he was the one who showed arrogance and refused to prostrate to their father Adam عليه السلام. So the source of any sin and misfortune is the devil's whispering.

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[1] Transmitted by Ahmad and al-Tabarani.
[2] Surat Mariam, verse 83.

How does Satan approach mankind?

Ibn al-Juziy said: "He approaches mankind according to his ability; his control over them depends on the level of their awareness or negligence, their ignorance or knowledge.

You should know that the heart is like a fortress which has surrounding walls, each wall has doors and windows, and the mind resides therein. It is a place visited frequently by angels, while the devils and the person's low desires lurk outside. There is a state of war existing between those inside the fortress and those outside; the devils keep roaming around seeking a careless moment from the guard to get in through one of the windows. Therefore, the guard should be aware of all the gates and alert all the time, because the enemy does not slacken one second, the enemy does not take a break. A man asked al-Hasan al-Basri ﷺ: "Does Iblis (Satan) sleep?" He replied: "If he were to sleep, then we would have a rest."

The fortress is lit with the remembrance of Allah, and shining with faith in Him ﷻ, however the Devil never ceases in his attempt to get in using all means, sometimes even daringly before being chased away by the guard.

One of our predecessors said: "I saw the Devil who said to me: 'I used to meet people and teach them; now I meet them and learn from them!'". The most powerful and useful bond for Satan to tie his captives is ignorance; the less powerful one is desire, and the weaker one is negligence and carelessness. But as long as the armour of *iman* is in place with the believer, the enemy stands hopeless"[1].

Al-A'mash said: "We were informed by a man who talked to Jinn that the latter said: 'We stand hopeless before people who follow the Sunnah (of the Prophet ﷺ), as for people who follow their own desires, we manage them easily'".

You should know, O Muslim brother/sister, that Satan comes only to a person whose heart is void of the remembrance of Allah (*dhikr*), *taqwa* (fear of Allah), faithfulness and certainty in *iman*; so he (Satan) cast

[1] *Talbis Iblis* (38).

his whispering which find the place empty and establish themselves inside. But if the heart is full of Iman and Taqwa, well shielded by supplication and *dhikr*, then Satan will not have any authority over it.

Therefore, if the heart is full of worldly desires, it should be purified first, then filled with *taqwa*; thereupon if he says: "I seek refuge in Allah from Satan the accursed", the Devil will run away from him.

So, whoever understands this, will know the reason why so many people are unsucessful in seeking refuge in Allah from Satan; their hearts are full of the power of the Devil, therefore it should be purified first and filled with *taqwa* and *iman*; Allah ﷻ said: **﴾And those who have *taqwa*, when they are bothered by visitors from Satan, they remember and immediately see clearly﴿**[1] this verse concerns exclusively those who are fearfully aware of Allah ﷻ.

The levels of temptation

Satan follows man constantly and will not be satisfied until he tempts him and includes him among with his party of losers. Ibn al-Qayyim named the different levels of temptation for man as follows:

The first is polytheism and hostility towards Allah and His Messenger; if he manages to achieve this goal with any of the children of Adam, then he would be satisfied, and all his followers would take a rest from him. It is the first target for Satan; he keeps on trying man until he gets him to follow it (polytheism); then that particular man would be among his soldiers, calling for the very same doctrine that Satan preaches.

The second is *bid'ah* (innovation in Islam); it is more beloved to him than sins, because its harm is in the Religion (Islam) itself. It is a vicious harm; an unrepentant sin because it opposes the Message of the Prophets, and calls against their Revelation. It is the opening for polytheism; so if Satan manages to make a man innovate in Islam, then he makes him follow those people promoting it.

[1] Surat al-A'raf, verse 201.

The third is about major sins in their different forms. Satan is always keen to encourage a person to commit a major sin especially in the case of a prominent scholar who has a lot of followers, to keep them away from him, and spread his sins among people to ruin his reputation. Someone would spread the news about the alleged "sinful" scholar, claiming to act in the hope of getting rewards from Allah, while he is working on behalf of Iblis: Allah ﷻ said: **﴾People who love to see filth being spread about concerning those who believe will have a painful punishment, both in this world and the Hereafter﴿**[1].

This will drive people away from this scholar and from benefiting of his knowledge. Nevertheless, they forget that he can repent of his sins, and Allah ﷻ will accept his repentance, and even change his sins into good deeds; while those who spread filth among Muslims and divulge the sins of others are indeed acting unjustly towards the faithful by spying on them with the intention to dishonour them.

But Allah ﷻ is observing everything, even the insight of hearts and minds; so if Satan is unable to achieve anything at this level, he proceeds to the next one:

The fourth is about minor sins, which once gathered together in a person, might destroy him/her. Imam Ahmad narrated, on the authority of Sahl bin Sa'd ﷺ, who reported that the Prophet ﷺ said: 'Avoid sins which are considered insignificant; for their example is like that of a people who stopped by a river and every member collected a piece of wood until they had enough to make a fire to cook their bread. These (light) sins can be very destructive, once combined, in an individual"[2].

'Aishah ﷺ reported that the Prophet ﷺ said: "Avoid sins which are considered insignificant, 'Aishah, for they have one sent by Allah to ask about them"[3].

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[1] Surat al-Nur, verse 19.
[2] *Fath al-bari* (11/329).
[3] Recorded by al-Darimi (2/303), ibn Mājah (2/1417), and it was authenticated by Shaikh al-Albani (513).

Ibn Al-Qayyim said: "But if Satan could not overwhelm him in this level, he moves on to the next one...:

The fifth is occupying him with lawful deeds which neither incur reward nor punishment. Rather, its consequence is the wasted rewards he has missed by having been preoccupied by these things, instead of something rewarding. These lawful things could be as excess of sleep, food, drink, clothing or being made sleepless over unbeneficial matters. But if Satan is unable to overwhelm the person at this level, because he was observing his/her time well, with regards to rewards and punishment, he moves on to the next one.

The sixth is to occupy him/her in doing a good deed, if it means keeping him away from a better one in in terms of its rewards. One should know that Satan can order people (mainly the pious ones) to do up to seventy acts of goodness, either to attain one act of evil or to let a more rewarding act slip away from them.

Only people who are guided by the light of Allah ﷻ, by following the Sunnah of the Prophet ﷺ, and being keen of performing the deeds which are most loved to Allah ﷻ, are fully aware of the devil's intentions.

If Satan felt unable to manipulate a person during these last stages, he dispatches his army of men and Jinn to harm his reputation, defaming him with all sorts of accusations, such as *takfeer* (i.e. as someone who easily considers sinful people as *kaffars* (polytheists), or as a *kafir* himself) and by misguidance; warning people against him, in order to destroy his rise and his reputation as one of the prominent callers to Allah, and prevent people from benefiting from his knowledge.

This is clear in our society; in fact, whenever a person clings to his/her religion, and adheres to the guidance of the Prophet ﷺ, by following his Sunnah, he/she finds himself at the centre of mockery and opposition from his/her relatives, friends, enemies, etc. So his/her only refuge is with Allah ﷻ.

This is the situation of people who are attached to Islam inwardly and outwardly; they are strangers who received glad tidings from the

Prophet ﷺ when he said: "Islam came as something strange, and it would revert to its old position of being strange; so good tidings to the strangers."[1]

Methods employed by Satan to misguide man

If a man has been practising a particular job for fifty years, he would certainly be very experienced with every aspect of it.

Iblis, the accursed, from the day Allah ﷻ expulsed him from Paradise till this time, has been practising one job i.e. misguiding mankind and tempting them to go astray. It has been a long time, so his vast experience has allowed him to invent the art of temptation and misguidance:

1. **To conjure up falsehood**: Falsehood has an awful, horrible image, therefore Satan proceeds to adorn it with a beautiful cover, then he starts tempting a person towards it. It was he himself who informed us of this method, when he said to his Lord: **﴾My Lord, because You misled me, I will make things on the earth seem good to them, and I will mislead them all﴿**.[2]

Ibn al-Qayyim said: "Among his ruses, he always bewitches the mind of a person until he deceives him; none is ever safe from his sorcery, except those protected by Allah ﷻ. He could make a harmful act seem good, even until he sees it as a beneficial one, and on the other hand he could drive him away from good acts, making them look harmful to him. Satan has prevented many hearts from being filled by the light of Islam, *iman* and *ihsan*; he has clothed falsehood in an attractive image, and exposed truth in a repulsive one! He took them through every misleading path possible, and threw them in one perilous event after another; he made them worship idols, break relations, kill their daughters, and promised them entry into Paradise despite their sins and moral depravity.

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[1] Recorded by Muslim

[2] Surat al-Hijr, verse 39.

2. **Giving sins some fanciful names**: when it comes to sins, he makes people use names (euphemisms) which are accepted and beloved to them, in order to conceal their viciousness; he was the one who named the "tree" as "the tree of eternity" **❬Adam, shall I show you the Tree of Everlasting Life and to a kingdom which will never fade away❭**[1].

They call usury as 'interest', uncovering of women as the 'liberation of women', and the mixing of men and women in gatherings as a sign of 'progress and civilisation'. They call the vice woman singer as 'an artist', the profligate actress as a 'heroine', and they combine all this vice and depravity under one title: 'Art'. This is all intended to attract people to their vice world

3. Selecting repulsive names for acts of religious obligations: the Truth is usually seen by the light of Islam; so, if it remains shinning all around, without any defamation or distortion, people would rush to it and would listen to it. Therefore, Satan's role is to subject the truth to distortion by using repellent offensive names; he is the one who whispered to his polytheist allies among the people of 'Ad to tell their Prophet Hud ﷺ: **❬We consider you a fool and think you are a liar❭**[2]. He told his polytheist allies among the people of Madyan to tell people: **❬If you follow Shu'ayb, you will definitely be lost❭**[3]. He told his polytheist allies among the people of Pharaoh to name Musa and Harun ﷺ as magicians: **❬These two magicians desire by their magic to expel you from your land and abolish your most excellent way of life❭**[4]. He whispered to his polytheist allies to name the Messenger of Allah ﷺ as a magician, soothsayer, poet, bewitched, possessed, etc among many repulsive names: **❬The wrongdoers say: you are merely following a man who is bewitched❭**[5]. However, Allah ﷻ disproved all these wrong names assigned to the Prophet ﷺ by the Quraish, as He ﷻ said: **❬Remind them then! For, by the blessing of your Lord, you are neither a soothsayer nor a madman❭**[6], and He ﷻ said: **❬It is not**

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[1] Surat Tā-Hā, verse 120.
[2] Surat al-A'rāf, verse 66.
[3] Surat al-A'rāf, verse 90.
[4] Surat Tā-Hā, verse 63.
[5] Surat al-Furqān, verse 8.
[6] Surat al-Tūr, verse 29.

the word of a poet – what little Iman you have! Nor the word of a fortune-teller – how little heed you pay!)[1].

Satan still uses the same method and means in our times; for he whispers to his supporters to name people attached to Islam, and adhering to he Sunnah of the Prophet ﷺ, as extremists and fanatics. They name someone who avoids places of sin and vice as being 'incompatible with modern society'; they call the Islamic veil a 'tent', and regard a woman who obeys the Command of her Lord and stays in her house as old-fashioned and backward! It is all the whispering of Satan to them.

4. **Satan's entry into the mind from its most desired matters**: The enemy of Allah (Satan) enters into the mind of a person only through the things it mostly desires, because he thereby satisfies its need. Ibn Al-Qayyim said: "This entry has a damaging outcome on a person, because the devil circulates inside him like his bloodstream; he meets the person's self and asks it about its most beloved things, and once he gets the correct information he uses it against the person…".

5. **Gradual Misleading**: Satan never approaches a man to advise him directly to commit a sin; rather he gets him closer to it, step by step. It was once said: "One look, then a smile, then a chat, then an appointment, then a meeting", and there the forbidden takes place. Therefore Allah ﷻ has warned us against following the footsteps of Satan: **(O you who believe, do not follow in the footsteps of Satan, anyone who follows in Satan's footsteps should know that he commands indecency and wrongdoing)**[2].

This is a call of pity and mercy from the Most Merciful to His servants warning them against following in the path of Satan, and reminding them to shut the door to that path from the start, in order not to be driven away along to the world of temptation and misguidance.

Whosoever understands the "objectives of Shari'ah" would clearly understand that theory of "*Sadd Addara'i*" (blocking the expedients used by Satan to tempt a Muslim) is drawn for this context.

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[1] Surat al-Hāqqa, verse 41-42.
[2] Surat al-Nūr, verse 21.

Wahab ibn Munabbih related a story about a devout man from the children of Israel who was tempted gradually by the devil to commit sins and murder to a girl who was put in his charge by her brothers who trusted him. When he was brought to be crucified, Satan came to him again and said: "You know now that I am your friend who put you in trial with this woman until you had a relationship with her, made her pregnant and eventually killed her and her son; so if you obey me now and renounced your faith in Allah (becoming a polytheist), I will release you from your bad situation". He reneged his faith, and so, as he committed blasphemy, then Satan turned away from him and let him be crucified.

The Qur'anic exegetes said that the following verse was revealed about that worshipper and his type: **﴾They are like Satan when he says to man: disbelieve, and then when he becomes a polytheist, he says: I am free of you, truly I fear Allah, the Lord of the worlds. The final fate of both of them is that they will be timelessly, for ever in the Fire. This is the repayment of the wrongdoers﴿**[1].

Thus were Satan's planning and preparations until he achieved his aim; and the man fell into the trap of Satan, because of his ignorance of the devil's footsteps. Indeed, if he had denied the first time, he would not have been his victim, and the devil would have withdrawn humiliated.

Ibn al-Juziy reported, on the authority of Wahab ibn Munabbih who said: "There was a priest in a church at the time of Jesus ﷺ, who was sought after by the devil for a long time but failed; so he approached him in the image of Jesus ﷺ himself, and called: "O priest, come out, I want to talk to you" he said: "Go to your matters, I do not want to get back the past years of my life". So the devil said: "Come out, I am Jesus." He replied: "If you are Jesus, I have no need for you now; have you not ordered us to worship God and promised us resurrection? You can go to your affairs, I have no need of you now." So Satan the accursed left him with utter disgust.

When you contemplate on the two devout men, you see the first one was misled by Satan because of his ignorance, while the second was safeguarded from him because of his knowledge, and it is for this

[1] Surat al-Hashr, verses 16-18.

reason the Prophet ﷺ said: "The superiority of the scholar over the devout is like my superiority over one who is of the lowest rank amongst you"[1].

6. **Standing against the Truth:** Satan has vowed to mislead all the children of Adam except the ones who seek protection from Allah, and are faithful in their worship of Him ﷻ.

Allah ﷻ said: **﴾He said: By Your misguidance of me, I will lie in ambush for them on Your Straight Path. Then I will come at them, from in front of them and behind them, from their right and from their left. You will not find most of them thankful﴿**[2].

Al-Qurtubi said, explaining the verse **﴾I will lie in ambush for them on Your Straight Path﴿** that Satan said: "I will prevent people from following it, and I will make falsehood seem good to them, until their destruction like him. The Straight Path is the path leading to Paradise."[3]

Al-Nahhāl said: "The Verse: **﴾Then I will come at them from in front of them﴿** means that Satan vows to come to mankind from their world; he will make them deny and reject all Allah's Signs therein and all the news about the previous nations. The Verse **﴾and behind them﴿** means: and make them deny their Hereafter. The Verse **﴾from their right﴿** means: in their good deeds and all issues of their religion. The Verse **﴾and from their left﴿** means: their sins; that Satan will make them follow their own desires which he will make so tempting for them. The Verse **﴾You will not find most of them thankful﴿** means: most of them will not be grateful."[4]

Ibn 'Abbas ؓ said: "He (Satan) could not say "and from above them" because he knows that Allah ﷻ is above them". Qatadah said: "Satan came at you, son of Adam, from every corner, yet he did not come from above you, because he could not deny you the Mercy of Allah".

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[1] Recorded by al-Tirmidhi, on the authority of Abu Umamah al-Bahili.
[2] Surat al-A'raf, verses 16-17.
[3] *Tafsir al-Qurtubi* (7/175).
[4] *Tafsir al-Qurtubi* (7/176).

Shaqiq said: "Every morning, Satan sits in four ambush positions for me: from in front of me, behind me, my right and my left; he would say: "Do not be afraid, Allah is Most Forgiving, Most Merciful", so I recite: **❬But I am Ever-Forgiving to anyone who repents, has faith, acts rightly and then is guided❭**[1]. When he comes from behind me, he wants me to worry about whom I will leave my property to, so I recite: **❬There is no creature on the earth which is not dependent upon Allah for its provision❭**[2]. When he comes at me from my right, he tries to tempt me about women, so I recite: **❬The successful outcome is for those who fear Allah❭**[3]; as for my left, he tempts me to indulge in worldly desires, so I recite: **❬A barrier will be set between them and thing that they desire❭**[4]."

7. **Pretending to advise man:** Satan never comes to man to tell him to commit such and such sin in order to get the most painful punishment; rather, he approaches him like a sincere councillor. It was in this way that he had tempted 'our parents' (Adam and Eve) which led to their expulsion from Paradise **❬He swore to them: I am one of those who give you good advice❭**[5]. For this reason, Allah ﷻ has warned us against Satan's trial and trickery, saying: **❬Children of Adam! Do not let Satan tempt you into trouble as he expelled your parents from the Garden❭**[6].

8. **Using the devils among mankind**: There are some people those whose hearts are full of *iman*; their certainty increases about Islam, as they live within its guidance and its light; their example is none but the Prophet ﷺ in every aspect of their life. This type of people – who are few – are targeted by Satan from every corner, yet he remains powerless to tempt them; so he resortes to the help of his devil supporters among mankind. Allah ﷻ said: **❬The devils inspire their friends to dispute with you❭**[7]. So, we see that whenever a youth is rightly guided by Allah, adhering completely to the teachings of Islam, by following the practices of the Prophet ﷺ, he/she consequently feels

[1] Surat Tā-Hā, verse 82.
[2] Surat Hūd, verse 6.
[3] Surat al-A'raf, verse 128.
[4] Surat Saba', verse 53.
[5] Surat al-A'raf, verse 21.
[6] Surat al-A'raf, verse 27.
[7] Surat al-An'am, verse 121.

the strain of trials attacking him/her, and if he/she overcomes them with his/her patience and attachment to the Rope of Allah, the bad people among his/her friends would come to frustrate him/her, and try to hold him/her back from observing his/her religious obligations, saying:

"Why have you denied yourself the pleasures of life; you do not look at the beautiful girls anymore, or watch the movies and plays. You do not listen to the singers and musicians, and you have given up the parties and celebrations. You do not benefit from bank interest anymore, and you talk only about the *halal* and the *haram*! Truly, we see you wasting your youth, and you have missed many pleasures...."

You advise him/her about life and death, about his/her ignorance, arrogance and unawareness; so if he/she accepts your words, then praise Allah ﷻ; but if he/she persists to take you on his/her misguided path, you then avoid him/her, because he/she is one of the devil among mankind.

Malik ibn Dinār said: "The Devil among mankind is harder to me than the one among Jinn; because when I seek refuge with Allah, the one among Jinn retreats, but the one of mankind comes to me and urges me plainly to commit sins."[1]

We seek refuge with Allah against the devils of jinn and mankind, and ask Him ﷻ to protect us from their evil.

Satan's entries

1. Ignorance

This is one of the most significant entries of Satan, if not the first through which all his other entrances begin; since the ignorant or foolish are not aware of them to block them, nor are they aware of ruses to nullify them, or at least avoid them. The devil cab attract them to his trap easily, overcoming them with the simplest trick.

[1] *Tafsir al-Qurtubi* (7/67).

An ignorant person also does not distinguish between good and evil, or *sunnah* and *bid'ah* (innovation in Islam). Satan might throw him/her into an evil act while he/she thinks he/she is involved in goodness, or lead him/her to a *bid'ah* while he/she thinks it is a *sunnah*; therefore, he/she would be among the losers: **﴾Say: Shall I inform you of the greatest losers in their actions? People whose efforts in the life of this world are misguided while they suppose that they are doing good﴿**[1].

Ignorance obliterates the heart and blinds insight, making the ignorant an easy target for the devil to direct his arrows of suspicion and venoms of desire. Once he/she is a captive of his/her own desires, he would make him/her one of his soldiers to spread vice and immorality on earth, and use him/her to block people from attaining the truth, as he/she becomes a member of his party: **﴾No indeed, it is the party of Satan who are the losers﴿**[2].

One entry of Satan to the ignorant is to prevent someone from seeking knowledge; as he would say to him/her: "Do you want to be a student, now that you have grown up?" So he/she responds to the devil's whispering, remaining in a state of ignorance.

Abu al-Hassan al-Mawaridi said: "Sometimes a man refuses to seek knowledge due to his advanced age, and is too ashamed of his negligence to acquire it, while he was still young, so he prefers to stay ignorant rather than be a beginner (in seeking knowledge). This is the deception of ignorance, foolishness and laziness; because it is preferable to be a literate old man than a completely ignorant one."[3]

Ali ibn Abi Talib ﷺ said: "Be a scholar, learner, listener, friend, but do not be the fifth one, or you will perish"[4].

A man once asked Abu Hurayrah ﷺ: "I want to acquire knowledge, but I fear I might lose it." So he ﷺ told him: "There is enough wasting in not learning it."

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[1] Surat Al-Kahf, verse 103.
[2] Surat Al-Mujadilah, verse 19.
[3] "Adab ad-Duniya wa Deen" (26).
[4] Transmitted on the authority of Abu Bikrah, with a weak chain of authority.

The remarkable thing is that Satan can make some ignorant people believe that they are truly knowledgeable, which is the highest level of deceit. Al-Khalil ibn Ahmad has divided people into four categories: (1) a man who has knowledge and knows that he has knowledge; this man is a scholar, so you may ask him. (2) a man who has knowledge but does not know that he has knowledge; this man has simply forgotten, so you should remind him. (3) a man who does not have any knowledge, and he knows he has not got it; this man is seeking knowledge, so teach him. And finally (4) a man who does not have any knowledge, but does not even know that he lacks knowledge; this man is ignorant, so reject him.

2. Anger

This is one of the great means of Satan, through which he reaches a person, because he can play with angry person the way the children play with a ball.

Abu Hamid al-Ghazali said: "A 'dark smoke' rises from the warm blood of the heart to the brain, and takes control of the sources of thinking, and may affect the senses; darkening his eyes to prevent him from seeing and perceiving the whole world around him. Therefore, his brain will be like a cave on fire with black smoke covering all its corners. The fire of anger could sometimes reach an extreme level which is likely to destroy the person.

Some of the clear signs of anger are: the changing of skin colour and the trembling of the limbs, the disturbance of normal body movements and speech....the person, in this state, reflects a bad image of himself/herself, but what his/her inner self conceals is even more severe..."[1]

Whenever, anger cools off, Satan stirs it up again by saying that the person with whom you are angry is having fun with you, and that you have to avenge yourself. Therefore, a Muslim should overpower the devil attached to him, suppress his/her anger, and try to make excuses for others.

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[1] *Ihya' 'Ulum al-Deen* (643).

Al-Barraz narrated, on the authority of Anas ﷺ, that the Prophet ﷺ passed by some people who were wrestling with each other, and said: "What is happening here?" They replied: "A wrestler who beats everyone..." He ﷺ said: "Shall I tell you of a man who is even stronger than him? It is a man who suppresses his anger, overcomes his devil and that of his opponent."[1]

So, real power is the ability to control oneself when one is in a position to give vent to one's anger and frustration; the Prophet ﷺ said: "A strong man is not one who wrestles well, but a strong man is one who controls himself when he is in a fit of rage"[2].

Abu al-Darda' ﷺ came to the Prophet ﷺ, saying: "Guide me to a work that will make me enter Paradise." He ﷺ replied: "Avoid getting into a fit of anger, and you (will) have Paradise."[3]

Abu Hurayrah ﷺ reported that a man came to the Prophet ﷺ, saying: "Advise me of something." He ﷺ replied: "Do not become angry and furious". The man asked again and again, and the Prophet ﷺ said in each case: "Do not become angry and furious."[4] I thought about what the Prophet ﷺ had said, and came to the conclusion that anger contains all that is evil.

No normal person can give up the nature of anger, because one is naturally disposed to it; but one has to stop the rousing causes of anger, such as arrogance and having an excessive sense of honour.

Ali ibn Zayd said: "A man from the Quraysh verbally abused 'Umar ibn 'Abdulaziz ﷺ, yet he calmly responded to him, saying: 'You wanted the devil to provoke me, using the power of my authority (reign) to get from you today what you would get from me tomorrow (in the Hereafter). You may leave, Allah bless you.'"[5]

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[1] *Fath al-bari* 10/519).
[2] Recorded by al-Bukhari and Muslim.
[3] Al-Hafidh al-Mundiri said that it was narrated by al-Tabarani, with an authentic chain.
[4] Recorded by al-Bukhari.
[5] *Adāb al-Duniya wa Deen* (233).

Calming down fury: When a man is in a state of anger, he has to calm down his state of fury by doing the following:

First: Seek refuge in Allah from Satan, the accursed. Sulaiman bin Surad ﷺ said: "Two men abused each other in front of the Prophet ﷺ, and one of them became so angry that his anger became intense, so that his face became swollen and changed. The Prophet ﷺ said: 'I know a word, the saying of which will cause him to relax if he does say it.' Then a man went up to him and informed him of the statement of the Prophet, saying: 'Seek refuge in Allah from Satan'. On that, the angry man said: 'Do you consider me to be insane?'"[1]

Second: He/she should remember the great rewards he/she would have for suppressing his/her fury. Ibn 'Umar ﷺ reported that the Prophet ﷺ said: "No one has swallowed back anything more excellent in the sight of Allah ﷻ, than the anger he restrains, seeking to please Allah ﷻ"[2].

Mu'adh ibn Anas ﷺ reported that the Prophet ﷺ said: "Anyone who suppresses his anger when he is in a position to give vent to it, Allah ﷻ will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large eyed maidens he wishes."[3]

Third: When in a state of anger, it is better for a person to be silent, because he/she is close to being at fault – by aggravating the situation. The Prophet ﷺ said: "Whoever believes in Allah and the Last Day should either say something good or keep silent"[4].

Fourth: To sit or lie down, as reported by Abu Dharr, when the Prophet ﷺ said: "When one of you becomes angry while standing, he should sit down. If the anger leaves him, that is well and good, otherwise he should lie down."[5]

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[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by Ibn Mājah (2/1401) and Ahmad.
[3] Recorded by al-Tirmidhi, Abu Dawud and Ibn Mājah. Al-Tirmidhi said: "This is a sound Hadith, and it is as said by Abd al-Rahim ibn Maymun; it was also transmitted by Ibn Khuzayma, al-Hakim and Ibn Hibban who said its authorities were trustworthy.
[4] Recorded by al-Bukhari and Mulsim.
[5] Recorded by Abu Dawud (4/249).

Abu Sa'id al-Khudri ﷺ reported that the Prophet ﷺ said: "The descendants of Adam have been created in various categories. Some are swift in getting angry and swift in cooling down, some are slow in getting angry and slow at cooling down, the one characteristic like the other. But the best of you are those who are slow in getting angry and swift in cooling down, and the worst of you are those who are swift in getting angry and slow in cooling down. Beware of anger, for it is a 'live coal' in the hearts of the descendants of Adam. Do you not notice the swelling of the veins of his neck and the redness of his eyes? So when anyone experiences anything of that nature, he should lie down and cling to the ground."[1]

Fifth: Think of one's horrible image when in a state of anger, because it will calm one down.

Sixth: Remember the rewards from Allah ﷻ when He forgives, as this will help one to put up with the foolishness of the ignorant, in the hope of pleasing Allah ﷻ. He ﷻ said: **❬Those who control their rage and pardon other people – Allah loves the good-doers.❭**[2]; when a Muslim should control his/her rage, he/she would become one of those who are mindful of Allah ﷻ, and if he/she should pardon and forgive, he would ascend to the level of good-doers. Ibn 'Abbas ﷺ said in his interpretation of the Verse, **❬Ward off evil with what is better❭**: If the believers show patience in times of anger, and forgiveness in times of offence, Allah ﷻ will safeguard them, and their enemy would become humble before them."[3]

Seventh: Avoid insulting, vilifying and cursing, because they are of the characteristics of the foolish and impudent.

It was narrated that a man verbally abused Salman ﷺ, so he told him: "If my balance is light, then I am worse that what you said; but if my balance is heavy, whatever you said will not harm me". It was also narrated that a man verbally abused Abu Bakr ﷺ, so he told him: "May Allah reveal more about you".

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[1] Recorded by al-Tirmidhi.
[2] Surat al-'Imran, verse 134.
[3] Transmitted by al-Bukhari in his Tafsir book – Surat Fussilat.

You should know that there are two types of anger: Being angry for oneself, which is reprimanded; and being angry for the sake of Allah, which is praiseworthy. For the Prophet ﷺ was merciful and compassionate; whenever he saw an act against Islamic teachings, his face would become red with anger, and would not calm down until he had changed it. 'Aishah ؓ said: "The Prophet ﷺ entered my room when there was a curtain, with images (of animals), on the wall. His face became red with anger, he got hold of the curtain and tore into pieces, then he ﷺ said: 'People who paint such pictures will receive the severest punishment on the Day of Resurrection."[1]

The Prophet ﷺ saw some sputum on the wall facing the Qiblah and became furious with people of the mosque, saying: "During the prayer, Allah is in front of every one of you, so no one should spit in front of him"; so he got down and scratched off the sputum with his hands[2]. Therefore, we know that the Prophet ﷺ only became furious when the sanctities of Allah ﷻ had been violated.

3. Love of the worldly life

Satan adorns this worldly life and makes it seem good in the hearts of many people, so they have willingly embraced it and held tight to it; they compete with envy, and fight each other for it; it is all the planning of Iblis who said: **﴾My Lord, because You misled me, I will make things on the earth seem good to them, and I will mislead them all﴿**[3] What a pity, they have indeed followed him and obeyed him, except for the ones who sought refuge in Allah, and rejected the temptations of this worldly life: **﴾Iblis was correct in his assessment of them and they followed him, except for a group of the believers﴿**[4].

If people had perceived the reality of this worldly life, they would not have paid too much attention to it, or place it in their hearts; indeed Allah ﷻ has clearly shown its nature: **﴾Know that the life of this world is merely a game and a diversion and ostentation, and a**

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[1] Recorded by al-Bukhari.
[2] Recorded by al-Bukhari and Muslim.
[3] Surat al-Hijr, verse 39.
[4] Surat Saba', verse 20.

cause of boasting among yourselves, and trying to undo one another in wealth and children: like the plant-growth after rain which delights the cultivators, but then it withers and you see it turning yellow, and then it becomes broken stubble. In the Hereafter, there is terrible punishment but also forgiveness from Allah, and His good pleasure. The life of this world is nothing but the enjoyment of delusion❫[1].

Therefore, this worldly life is merely a game, a diversion and ostentation; and the conscious man is the one who allows it to become a plantation for the Hereafter. It is for this reason that Allah ﷻ addressed us, saying: **❪Race each other for forgiveness from your Lord and to a Garden, whose breadth is like that of heaven and earth combined, made ready for those who believe in Allah and His Messengers❫**[2]. Likewise, the Prophet ﷺ warned us against being tempted by this worldly life, when he said: "The world is sweet and green (alluring), and verily Allah is going to install you as vicegerent in it in order to see how you act; so avoid the allurement of women."[3]

'Abdullah bin 'Amru ؓ reported that the Prophet ﷺ said: "He who is successful has accepted Islam, been provided with sufficient for his needs, and made contented, by Allah, with what He has given."[4]

Abu Hurayrah ؓ said: "I heard the Messenger of Allah saying: 'Oh Allah, give food to the family of Muhammad.'"[5]

'Abdullah ibn al-Shikhīr ؓ said: "I came to the Prophet ﷺ as he was reciting **❪Abundance diverts you❫**; so he ﷺ said: 'The son of Adam claims: 'My wealth, my wealth,' and he added: 'O son of Adam, is there anything that you claim as your belongings as that which you consumed, utilised, or wore until it was worn out, or you gave away in charity and sent it forward?'"[6]

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[1] Surat al-Hadid, verse 20.
[2] Surat al-Hadid, verse 21.
[3] Recorded by Muslim, on the authority of Abu Sa'id al-Khudri ؓ.
[4] Recorded by Muslim, al-Tirmidhi and Ibn Mājh.
[5] Recorded by al-Bukhari, Muslim and al-Tirmidhi.
[6] Recorded by Muslim.

Jabir ibn 'Abdillah ﷺ said: "The Messenger of Allah ﷺ happened to be walking through the market place with people on both sides of him. There he found a dead lamb with very short ears; he took hold of its ear, saying: 'Who amongst you wants to have this for a dirham?' They replied: 'We do not even want to have it for less than that, as it is of no use to us.' He ﷺ asked: 'Do you wish to have it free of charge?' They replied: 'By Allah, even if it were alive, we would not like to have it; for there is a defect in it, as its ears are very short, and now it is dead also.' Thereupon, the Prophet ﷺ said: 'By Allah, this world is more insignificant in the Eyes of Allah as this dead lamb is in your eyes.'"[1]

Abu Hurayrah ﷺ said: "I heard the Messenger of Allah saying: 'This world is cursed, as are all the things in it, except the remembrance of Allah and that which He likes, and scholars and students.'"[2]

'Amru ibn 'Awf al-Ansari ﷺ said: "The Messenger of Allah ﷺ said: 'By Allah, I am not afraid for your poverty, but I am afraid that you will lead a life of luxury, as past nations have done; whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them.'"[3]

The love of this world has exceeded its limits in the hearts of some people, such that they worship it instead of Allah ﷻ. Abu Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Let the slave of dinar, dirham, and *khamisa* (luxury clothes) perish; for he is (only) pleased if he is given these things, yet displeased if (he is) not."[4]

If they had know its value, with regard to the Hereafter, they would have rejected it, and sought the Hereafter instead. The Messenger of Allah ﷺ said: "This world is as insignificant, in comparison to the Hereafter, as if one of you should dip his finger in the ocean and then he should see what has stuck to it."[5]

Sahl ibn Sa'd ﷺ said: "I heard the Prophet ﷺ saying: 'To guard the Muslims from the infidels, in Allah's cause, for one day is better than

[1] Recorded by Muslim.
[2] Recorded by al-Tirmidhi.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by al-Bukhari.
[5] Recorded by Muslim.

the world and whatever is on its surface, and a place as small as that occupied by the whip, of one of you, is better than the world and whatever is on its surface, and a morning's or an evening's journey which a slave of Allah travels in His cause, is better than the world and whatever is on its surface."[1]

'Ali ibn Abi Talib ﷺ said: "He who combines the following features, has indeed sought Paradise and kept himself away from Hell: he knew Allah and obeyed Him; he knew Satan and disobeyed him; he knew the truth and followed it; he knew falsehood and steered clear of it; he knew the (temptations of the) worldly life and rejected them; and he knew the Hereafter and asked for it".

You should know that if your love for this world overcomes the heart, Satan opens another door:

4. Lasting hope

If a person's hope lasts long, he/she becomes reluctant towards his/her religious duties, by indulging in worldly matters and destroying his/her potential for the Hereafter. Abu Hurayrah ﷺ said: "I heard the Prophet ﷺ say: 'The heart of an old man remains young in two respects: his love for the world (its wealth, amusements and luxuries) and his incessant hope."[2]

Al-Bukhari said: "'Ali ibn Abi Talib said: 'This world is lasting, and the Hereafter is drawing near, and each one of them has its people; so be of the people of the Hereafter, and not among the people of the world, because today is a day of work without reckoning, but tomorrow is the Day of Reckoning and no further work."[3]

'Abdullah ibn 'Umar ﷺ said: "The Messenger of Allah took hold of my shoulder and said: 'Be in this world as if you were a stranger or a traveller'". Ibn 'Umar said: "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning,

[1] Recorded by al-Bukhari
[2] Recorded by al-Bukhari and Muslim.
[3] *Fath al-bari* (11/235).

do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death." [1]

The Prophet ﷺ showed his Companions the short life of man and his lasting hope, with the help of a small diagram. 'Abdullah ibn Mas'ud ﷺ said: "The Messenger of Allah drew a square and then drew a line through the middle of it, letting it extend outside the square, and then he drew some short lines attached to that central line, saying: 'This is a human being, and this, (the square) is his lease of life, surrounding him from all sides, and this line which is outside the square is his hope, and these short lines are the calamities and troubles which may befall him, and if one misses him, another will hit (overcome) him, and if the other misses him, a third one will hit him."[2]

So my dear Muslim brother/sister, avoid having this long lasting hope, because it breeds ineffective work, and it opens another door for Satan.

5. *Greed*

Greed is a serious cause for corruption to the religion; Ka'b ibn Malik ﷺ reported that the Prophet ﷺ said: "Two hungry wolves, if let loose among a flock of sheep, will not do any more damage than that which is caused by a man's greed for wealth and status, to his religion."[3]

Ka'b ibn 'Ayad ﷺ said: "I heard the Messenger of Allah ﷺ say: 'Every nation has a test to undergo, my nation will be tried through wealth."[4]

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "Wealth does not mean having an abundance of property, but wealth is self-contentment."[5]

Al-Qurtubi said: "The meaning of this Hadith is that beneficial wealth and being praiseworthy is to be found in self-contentment," (i.e. if the person feels self-content, he renounces greediness, and he obtains

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[1] Recorded by Mujahid.
[2] Recorded by al-Bukhari.
[3] Recorded by al-Tirmidhi.
[4] Recorded by al-Tirmidhi.
[5] Recorded by al-Bukhari and Muslim.

more dignity and praise than the one whose self is weak because of his cupidity, which involves him in vice, to become despicable and despised by all people. The man with self-contentment accepts his designated provision from Allah ﷻ; he is not keen to get more, if not in need. It is a total submission to the Divine Decree of Allah ﷻ and His Command, and the strong belief that what Allah ﷻ reserves for His believing Servants is better and ever-lasting.)

So avoid being greedy because it takes away one's religion and dignity, and allows Satan to open the door for another similar bad characteristic:

6. Avarice

Allah ﷻ said: **﴾Satan promises you poverty and commands you to avarice. Allah promises you Forgiveness from Himself and Abundance; Allah is All-Encompassing, All-Knowing﴿**[1]. Satan threatens man with poverty in order that he does not spend for the Sake of Allah; he makes him believe that if he does spend in the Cause of Allah, he would be left in poverty or need. But Allah ﷻ assures every sincere believer: **﴾Allah promises you Forgiveness from Himself and Abundance; Allah is All-Encompassing, All-Knowing﴿** (i.e. the wealth of Allah is unlimited and His Provision for his servants is unending and infinite.)

Abu Hurayrah ﷺ reported that the Prophet ﷺ said[2]: "Whoever is made wealthy by Allah and does not pay the Zakat for his wealth, then on the Day of Resurrection, his wealth will be made like a baldheaded poisonous snake with two black spots over the eyes. The snake will encircle his neck and bite his cheek, saying: 'I am your wealth, I am your treasure'. Then the Messenger of Allah recited the Verse: **﴾Those who are tight-fisted with the bounty Allah has given them should not suppose that that is better for them. No, indeed, it is worse for them! What they were tight-fisted with will be hung around their necks of the Day of Rising. Allah is the inheritors of the heavens and the earth and Allah is aware of what you do﴿**[3].

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[1] Surat al-Baqara, verse 268.
[2] Recorded by al-Bukhari.
[3] Surat al-'Imran, verse 180

Allah ﷻ has stated that success and prosperity is to be found in giving up avarice; He ﷻ said: **﴾It is the people who are safeguarded from the avarice of themselves who are successful.﴿**[1]

Abu Hurayrah ﷺ said: "The Messenger of Allah said: 'Every day two angels come down from heaven, and one of them says, 'O Allah! Compensate every person who spends in Your Cause', and the other one says: 'O Allah! Destroy every miser.'"[2]

Abu Hurayrah ﷺ also reported that the Prophet ﷺ said: "Allah ﷻ said: 'Spend (O my Servant) and I shall spend on you.' He also said: 'Allah's Hand is full, and its fullness is not affected by continuous spending, night and day. Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water, and the balance (of justice) is in His Hand whereby He raises and lowers people."[3]

Abu Umama ﷺ reported that the Prophet ﷺ said: "O son of Adam, it is better for you if you spend your surplus (wealth), but if you withhold it, it is evil for you. There is, however, no reproach if you withhold the means necessary for living. And begin charity with your dependents, as the upper hand is better than the lower hand."[4]

Ibn Mas'ud ﷺ reported that the Prophet ﷺ asked his Companions: "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied: "O Mesenger of Allah, there is none among us but loves his own wealth more." The Prophet ﷺ replied: "So his own wealth is whatever he spends in Allah's Cause during his lifetime, while the wealth of his heirs is whatever he leaves after his death."[5]

'Abdullah bin 'Umar reported that the Prophet ﷺ said: "There is no envy except in two cases: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions

[1] surat al-Hashr, verse 9.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by Muslim and al-Tirmidhi.
[5] Recorded by al-Bukhari and Muslim and al-Nasā'i.

accordingly and teaches it to the others."[1] This is the case of having good envy, (i.e. wishing to have a similar blessing to the one that Allah ﷻ has given another person.) As for having reprehensible envy, it is to wish for the removal of the blessings from another person, which is *haram* in Islam.

7. Kibr (Arrogance)

Pride or haughtiness is one of the causes for the entrance of Satan; it is by having this nature that mankind degrades and humiliates himself; it makes him reject the truth and approve of all types of falsehood. The arrogant are ignorant with regard to their reality or that of their Lord, because had they known the reality about themselves, they would have known that they were once zygote, then a blastula, then a foetus, so why are they so arrogant?

As pride is a destructive element in our lives, Allah ﷻ has warned us: **﴾Do not strut arrogantly about the earth. You will certainly never split the earth apart, nor will you ever rival the mountains in height﴿**[2]; He ﷻ also said: **﴾Allah does not love anyone vain or boastful﴿**[3], **﴾I will divert from My Signs all those who are arrogant on the earth﴿**[4], **﴾That is how Allah seals up the heart of every arrogant oppressor﴿**[5].

The Prophet ﷺ also warned against arrogance, and explained its harsh consequences; he ﷺ said: "He who has within his heart the weight of a dust particle of pride shall not enter Paradise."[6]

The Prophet ﷺ said: "Allah ﷻ said: 'Pride is My Cloak and Greatness is My Robe, so he who competes with Me in respect of either of them I shall cast into Hell-fire.'"[7]

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[1] Recorded by al-Bukhari.
[2] Surat al-Isra', verse 37.
[3] Surat al-Nisa', verse 36.
[4] Surat al-A'raf, verse 146.
[5] Surat Ghāfir, verse 35.
[6] Recorded by Muslim and al-Tirmidhi.
[7] Recorded by Muslim and al-Barqani in *al-mustakhraj*.

Hāritha ibn Wahab ﷺ said: "I heard the Prophet ﷺsaying: 'May I tell you of the people of Hell-fire? They are all those violent, arrogant and stubborn people.'"[1]

Abu Hurayrah ﷺ reported that the Messenger of Allah said: "Three are the persons with whom Allah would neither speak, nor would He absolve them on the Day of Resurrection; He would not look at them and there is a grievous torment for them (they are): an aged adulterer, a lying king and a proud destitute."[2]

Salamah ibn al-Akwa' ﷺ reported that the Prophet ﷺ said: "A man will continue to exalt himself till he is recorded among the imperious ones and is smitten as they are."[3]

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "On the Day of Resurrection, there will issue from Hell a portion (of having) two eyes which see, two ears which hear and a tongue which speaks, and it will say it has been put in charge of three classes: everyone who is proud and obstreperous, everyone who invokes another god besides Allah, and those who make representations of things."[4]

Types of arrogant people

1. There are those who are arrogant about their property and their status in society; their arrogance grows with the praise of their flatterers and close parties, whose hypocrisy is their main habit and a source of income. Flattery is one type of deception, because it praises the arrogant person with characteristics he/she lacks, elavating him/her above his/her normal status; when he/she believes in them, his/her arrogance increases.

This type of arrogance is widespread among kings and presidents; therefore, they should remove their bad entourages, which make their evil deeds seem good to them. If these kings were sensible, they would know that sovereignty is lasting, otherwise (i.e. if it was eternal

[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by Muslim and al-Nasā'i.
[3] Recorded by al-Tirmidhi.
[4] Recorded by al-Tirmidhi.

for others), it would never have reached them: **﴾Say: O Allah! Master of the Kingdom! You give sovereignty to whomsoever You will, You take sovereignty from whomsoever You will. You exalt whomsoever You will, You abase whomsoever You will. All Good is in Your Hands. You have Power over all things﴿**[1].

2. There are people who are arrogant about their wealth, but they are simply ignorant, because if they were reasonable, they would understand that wealth is a mere loan which Allah ﷻ might take away, at any time and for any reason.

This is similar to the case of the owner of the garden, who entered his garden and wronged himself by saying: 'I do not think that this will ever end'. But Allah ﷻ sent down on it a fireball from the sky, and his fruits were all destroyed.

Qarun was another example of those people who displayed extreme arrogance with their abundant wealth, and Allah ﷻ inflicted due punishment upon him. If Allah ﷻ had tried him with an illness, he would have wished that all his wealth were removed from him in return for his health.

It was narrated that a Muslim king once asked for a glass of water, so the servant brought it to him, saying: "O King, do not drink this glass of water until I ask you a question". The king said: "Ask!" He asked: "If this glass of water were taken away from you, how much would you pay for it?" The king replied: "I would give half my reign for it."

The servant asked: "But if you drank it and it choked you, how much would you pay to save yourself (from death)?" He replied: "All my reign." The servant concluded: "So your sovereignty is not worth even one (glass of) urine!"

3. There are some people who feel arrogant about their strength and physical power, they are simply foolish, because physical power has never been a standard by which dignity is judged between people. The real standard of judgment is a person's mind and intellect; it is with

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[1] Surat al-'Imran, verse 26.

this that one acquires knowledge about one's Lord, and conducts oneself rightly among people.

4. There are some people who are arrogant about their knowledge, yet it is more appropriate to call this type ignorant, because, normally, any knowledge which does not increase humility and fear of Allah is useless. There are two types of knowledge: the spoken one which is the evidence that Allah ﷻ uses on his creations, and the inner one – of the heart – which is having fear for and being in a state of submission to Allah ﷻ.

Usama ibn Yazid ؓ reported that the Prophet ﷺ said: "A man will be brought and placed in Hellfire; he would circumambulate within it like a donkey of a flour grinding mill, so all the people of Hell would gather around him and ask him: "O so-and-so, did you not use to order others for good and forbid them from evil? That man would reply: 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil'"[1].

5. There are some people who act arrogantly with regard to their beauty and good appearance, which is common among women. But an arrogant woman should remember that her beauty is only temporary as this life is.

Aspects of arrogance

1. Rejecting the truth: One aspect of arrogance is when a person who discovers who his/her error does not accept this reality, due to his/her arrogance. How many prominent scholars or great *shuyukh* (shaikhs) have been involved in a debate with a student, about a particular issue, when they were shown to have made a mistake, yet refused to accept the truth, out of arrogance.

This is common among our present scholars. As for our pious predecessor scholars, may Allah have Mercy upon them, they used to accept the truth between themselves, wherever they were. For instance, Imam Malik really accepted the opinion of his young student, Muhammad ibn Idriss al-Shāfi'i, regarding the issue of divorce.

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[1] Recorded by al-Bukhari and Muslim.

2. Another aspect of arrogance is despising people and looking down upon them, and the Prophet ﷺ described the nature of arrogance in the following Hadith: "Pride is disdaining the truth (out of self-conceit) and having contempt for people."[1]

In view of the fact that arrogance is one of the deceitful ways of Satan, then the only way to rid oneself of it is by achieving a state of humbleness. 'Ayyad ibn Himār ﷺ said: "Verily, Allah ﷻ has revealed to me that you must be humble, so that no one oppresses another nor boasts over another."[2].

8. *Love for praising*

You should know that if you love to be praised, then Satan has entered inside you through the door of vanity and self-admiration, which is a destructive disease. This regards praise about some characteristics which you possess – and this can be cured by simply remembering your defects and sins. As for the praise about something which you do not possess, then being pleased about it is a sign of foolishness.

Abu Musa al-Ash'ari ﷺ said: "The Messenger of Allah ﷺ heard a man praising another man lavishly, so he ﷺ told him: 'You have destroyed (or cut) the back of the man.'"[3]

Abu Bakrah ﷺ said that a man praised another man in front of the Prophet ﷺ. The Prophet said to him: "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times and then he added, "Whoever amongst you has to praise his brother should say: 'I think that he is so and so, and Allah knows exactly the truth, and I do not confirm anybody's good conduct before Allah, but I think him so and so', if he really knows what he says about him'".[4]

One of the ailments of praise is that it covers the defects of the praised person, so he/she does not see to reform himself/herself, and because

[1] Recorded by Muslim.
[2] Recorded by Muslim, Abu Dawud and Ibn Mājah.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by al-Bukhari and Muslim.

he/she thinks that his/her life is totally good, he/she does not make an effort to act more obediently towards Allah ﷻ.

One predecessor said: "Whoever is pleased with being praised, then he has indeed allowed a way for the devil to enter inside him."

'Umar ibn al-Khattab ﷺ said: "Avoid (and be cautious of) praising, for it is destructive."[1]

It is for this reason and others that the Prophet ﷺ has ordered to throw dust upon the faces of praising people. As a matter of fact, al-Miqdad saw a man praising 'Uthman ﷺ, so he sat on his knees and started to pick up dust and throw it at the face of the man. 'Uthman ﷺ asked: "What is the matter with you?" Al-Miqdad replied: "The Messenger commanded us that we should throw dust upon the faces of those who shower too much praise."[2]

9. *Riya' (acting hypocritically or showing off)*

This is one of the easiest paths by which Satan may penetrate the heart of a person; therefore, the Muslim, who seeks Allah and the Hereafter, should always examine his/her heart; if he/she finds anything there that is not stored for Allah's Sake, then he/she should treat it immediately; and if he/she finds in his/her activities anything related to his/her vanity, then he/she should treat these.

Riya' is called *shirk al-asghar* (the smallest aspect of polytheism) because it turns the heart away from the remembrance of Allah, ignoring the Bounteous Care of the Creator, while taking into account the consideration of others.

There are many situations where riya' (showing off) is displayed; some people show off with their knowledge, some with their acts of worship, and others with their charity; and such an example was quoted by the Prophet ﷺ, in a *Hadith* narrated by Abu Hurayrah ﷺ: "I heard the Messenger of Allah say: 'The first man (whose case) will be decided on the Day of Judgment, will be a man who died as a martyr; he shall

[1] Recorded by Ahmad and Ibn Mājah, on the authority of Mu'awiya.
[2] Recorded by Muslim, al-Tirmidhi and Ibn Mājah.

be brought before the Judgment Seat. Allah will make him recount His Blessings (i.e. the blessings which Allah has bestowed upon him); he would recount them and admit having enjoyed them in his life. Then (will) Allah say: 'What did you do to acquire these blessings?' He will say: 'I fought for Your Sake until I died as a martyr'. Allah will say: 'You have told a lie. You fought so that you might be called a 'brave warrior', and you were called so'. Then orders would be passed against him, and he would be dragged, face downward, and cast into Hell. Then there will be bought forward a man who acquired knowledge and imparted it to others and recited the Qur'an. He will be brought. Allah will make him recount His Blessings, so he would recount them and admit having enjoyed them during his lifetime. Then will Allah say: 'What did you do to require these blessings?' He would say: 'I acquired knowledge and disseminated it and recited the Qur'an, seeking Your Pleasure'. Allah will say: 'You have told a lie. You acquired knowledge so that you might be called a "scholar", and you recited the Qur'an so that it might be said: he is a Qari', and such has been said'. Then orders would be passed against him, and he would be dragged, face downward, and cast into Fire. Then will be brought a man whom Allah has made abundantly rich and had granted every kind of wealth. He will be brought; Allah will make him recount His Blessings, so he would recount them and admit having enjoyed them during his lifetime. Allah will then ask: 'What have you done to acquire these blessings?' He would say: 'I spent money in every cause in which you wished that it should be spent'. Allah will say: 'You are lying. You did so that it might be said about you: "He is a generous man", and so it was said'. Then Allah would pass orders and he will be dragged by his face and cast into the Fire."[1]

Jundub ﷺ reported that the Prophet ﷺ said: "He who lets people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of people, Allah will disclose his real intention and humiliate him"[2].

It is for this reason that our pious predecessors used to hide their numerous pious deeds, the way people hide their sins.

[1] Recorded by Muslim.
[2] Recorded by al-Bukhari and Muslim.

The incentive behind *riya'* is the look for praise from people, avoiding their censure. It is possible to rid oneself from *riya'* by realizing the following:

You should know that any praise from people would benefit you if you were censured by Allah ﷻ, and their censure would not harm you if you were praised by Allah ﷻ.

1. You should know that man, a weak creature, from whom you seek his praise, will neither harm nor benefit you on Day of your great want (the Day of Judgment).

2. You should know that *riya'* annuls any work you do (seeking praise from others) which could even turn it into a bad deed.

3. If you dread that people might discover the evil inside your heart in this world, then Allah ﷻ is aware of everything inside you, and will disclose it and embarrass you on the Day of Resurrection before all mankind.

4. If the feeling of *riya'* comes to your mind, then you have to immediately get rid of it, and then invoke Allah ﷻ with you heart, and ask for His Support.

You should know that the first thing Satan requires from you is to give up your religious obligations, but if he fails then he encourages you to display *riya'* while performing them, so you have to be careful not to obey him, for he is a clear deceitful enemy.

Al-Ghazali said: "People who fight off all thoughts of *riya'* are divided in four categories:

First: A person who rejects the insinuations of the devil, but keeps on arguing with him, because he thinks it is safer for his heart. However, he falls victim to two shortcomings; he has become distracted from invoking Allah ﷻ and from doing good, but decided, rather, to face up to the "highway robber", the devil, who stands in the way of someone's religious obligations.

Second: A person knows that arguing and fighting is a shortcoming in someone's conduct, he only contents himself with belying the devil, but does not devote his time to arguing with him.

Third: A person who does not even occupy himself with belying the devil, because it is a waste of time, in itself. Rather, he should establish within himself hatred towards *riya'* and the lies of the devil.

Fourth: A person who knows that Satan would envy him, so he assures himself that whenever he receives any incitement to evil, he should devote more time to remembering Allah ﷻ and increasing his sincere faith.

The effect of *riya'* on *ajr* (reward)

You should know – may Allah guide you to the truth – that *riya'* enters in the original intention of an action or in some aspects of it. If it comes with its prime intention, (i.e. as its main incentive), then it annuls any reward due to it, and this is the opinion of all scholars. And if it enters in some aspects of the activity; such as making longer *ruku'* (bowing in Salat) or longer *sujud* (prostration), then here there are two opinions: one is that it annuls the activity, while the other is that it reduces its reward.

10. Al-'Ujb (Vanity)

Al-'ujb is different from *kibr*. *kibr* concerns three things: an arrogant person, the thing about which he feels arrogant, and the people to whom he displays his arrogance. But al-'ujb consists only of two: the conceited person and the thing he is proud of.

Al-'ujb is boasting about a certain blessing and enjoying it, while not relating it to the Benefactor, Allah ﷻ.

There are many types of *'ujb*: some people feel exalted about their health and physical strength, but they should know that everything they possess in their bodies will be at the mercy of worms; because everything on earth will perish eventually.

Prophet Sulayman (Solomon) ﷺ said: "Tonight I will go round one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause". On that an Angel said to him: 'Say if Allah wills'. But Sulayman ﷺ did not say it and forgot to say it. So none of the women delivered any child, except one who delivered a half- person. The Prophet ﷺ said: "If Sulayman had said, 'If Allah wills', Allah would have fulfilled his desire (all his wives would have brought forth boys), and they would have fought in Allah's Cause."[1]

There are some people who are conceited about their intellect and insight in religious and worldly matters, but the outcome of their vanity is their obstinacy in sticking to their opinion, while disregarding those of others, and even refusing to hear their opinions. Such people should reflect that if Allah ﷻ should afflict them with a brain disease, their intellect would be ineffective. So, they should thank Allah ﷻ for His Blessings and good health which He has bestowed upon them.

Some people are conceited about their lineage, and so think that they are safe from any punishment, simply because they are related to al-Hassan or al-Hussain! Such people should understand that only their good deeds will save them, and they should know that the Prophet ﷺ called his most close person: "O Fatimah, daughter of Muhammad, ask for what you wish from my property, but I cannot save you from Allah's punishment (if you disobey Him)."[2]

Some people feel conceited because of their large tribe, family and numerous children. They simply should remember that Allah ﷻ has said: **﴾The Day a man will flee from his brother and his mother and his father, and his wife and his children. On that Day everyman among them will have concerns enough of his own﴿**[3].

Some people are conceited with their wealth, so they should know that Allah ﷻ has said: **﴾Mankind, you are poor, in need of Allah, whereas Allah is the Rich Beyond Need, the Praiseworthy﴿**[4], and

[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Bukhari and Muslim.
[3] Surat 'Abasa, verse 34.
[4] Surat Fātir, verse 15.

the Prophet ﷺ said: "A man was walking, clad in a two-piece garment, and proud of himself, with his hair well-combed, then suddenly Allah made him sink into the earth; and he will go on sinking into it until the Day of Resurrection!"[1]

Some people feel conceited with their acts of worship, and they are simply ignorant and foolish, because they do not know, in fact, whether their worship has been accepted or not!

Masruq, may Allah bless him, said: "It should be enough for a man with knowledge to fear Allah ﷻ; and for an ignorant man to feel conceited about an action."[2]

'Umar ibn al-Khattab ؓ said: "Your repentance is right when you know your sin, and your deed is right when you reject any feeling of conceit, and your gratefulness is right when you know your negligence."

Mutraf ibn 'Abdillah said: "It is dearer to me to spend the night asleep, waking up regretful (for not having spent it in night prayer) than spending it in worship and waking up feeling conceited."

A man asked 'Aishah ؓ: "When do I know that I am a beneficent?" She replied: "When you know that you are offensive". He said: "And when do I know that I am offensive?" She replied: "When you know that you are beneficent".

Al-Bukhari reported that Ibn abi Maleeka said: "There were thirty of the Prophet's Companions ؓ in my time, and they were all wary of not being conceited."[3]

Abu al-Layth al-Samarqandi said: "He who wants to break *al-'ujb*, should consider four things:

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[1] Recorded by al-Bukhari and Muslim.

[2] Recorded by al-Darimi.

[3] Recorded by al-Bukhari: The book of *Iman*; chapter: 'The faithful's fear that his deeds come to failure, without being aware of it.'

First: To acknowledge that (every) success is from Allah ﷻ; for if he sees it this way, then he would devote his time to thanking Allah ﷻ and not feeling conceited.

Second: To reflect on the Blessings that Allah ﷻ has bestowed upon him; this will make him thank his Lord for all these, and so he will not feel conceited about his deeds.

Third: He should dread the fact that his deeds may not be accepted from him by Allah ﷻ, and so he will never feel self-conceited.

Fourth: To reflect on the sins that he has previously committed; so if he fears the fact that his sins could replace his good deeds, then his *'ujb* would diminish.

How can a man feel conceited about his deeds when he does not even know what will come out from his book on the Day of Resurrection? Rather, his conceit or his happiness will be displayed only after reading his Book."[1]

11. Anxiety and restlessness

Anxiety is one of the vehicles in which Satan transports man through 'seas of illusion and imagination', until he drops him in the ocean of confusion and depression.

As for the *mu'min* (faithful), he/she boards the 'carriage of patience', and travels across the 'seas of submission' to his/her Lord, until he/she reaches the 'ocean of relief' and a happy ending; and there he/she will meet the Kindness and Clemency of the Lord.

Abu al-Hasan al-Mawridi said, regarding the reasons for severe anxiety: "One of these is the constant remembrance of a calamity or grievous misfortune such that he never forgets it, which leads to strong regret about theis personal loss. Allah ﷻ said: **﴾That is so that you will not be grieved about the things that pass you by, nor exult over the things that come to you﴿**[2]. Some other reasons for anxiety

[1] *Tanbih al-ghāfilin* (252).
[2] Surat al-Hadid, verse 23.

are: constant and excessive complaining and spreading one's concerns to others; some scholars have interpreted Allah's Verse: **❬Therefore, be patient with patience which is beautiful❭**[1], as patience free from any complaint or grief.

Anxiety and fear are part of man's innate nature; so Allah ﷻ directs us to a way to overcome them: **❬Truly, man was created headstrong – desperate when bad things happen, begrudging when good things come – except for those who do Salat and are constant in it; those in whose wealth there is a known share for beggars and the destitute; those who affirm the Day of Judgment, those who are fearful of the punishment of their Lord, as no one is safe from the punishment of his Lord; those who guard their private parts except from their wives and any slaves they own, in which case they incur no blame, but if anyone desires any more than that, they have overstepped the limits; those who honour their trusts and contracts; those who stand by their testimony; those who safeguard their Salat; such people will be in Gardens, highly honoured❭**[2].

So whoever displays these nine characteristics has indeed assumed the reasons to overcome anxiety and fear. These characteristics are:

First: Submissiveness in Salat, and this is in the verse as: **❬those who do Salat and are constant in it❭**.

Second: To pay the obligatory Zakat (alms tax) willingly.

Third: Having a firm belief in the Day of Resurrection; the belief that entices one to perform good deeds.

Fourth: Fear and concern about the Punishment of Allah; a fear that keeps a person away from anything that might unleash the Anger of Allah ﷻ, and anything that will lead to His Punishment.

Fifth: Guarding the private parts from the unlawful.

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[1] Surat al-Ma'arij, verse 5.
[2] Surat al-Ma'arij, verses 19-35.

Sixth: Honouring one's commitments and settling them fully.

Seventh: Honouring one's contracts, and never violating them.

Eight: Giving full and correct testimonies, and not withholding any.

Ninth: Safeguarding Salat; its time, basic structural elements, obligations and recommendations.

Abu Hurayrah ﷺ said: "I heard the Messenger of Allah say: 'What is evil in a man are alarming niggardliness and unrestrained cowardice'"[1].

When a person overcomes anxiety and fear, he/she then opens the door of patience and relief for him-/herself. The Prophet ﷺ said: "Patience is brightness"[2]; i.e. Patience brightens up a person's situation when one is amidst the darkness of confusion; so that one only sees a good ending ahead, and no more grief.

There are many aspects of patience

First: Patience for misfortunes and afflictions; whether in the body, the family, or in property, etc. Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "Allah ﷻ says: 'My Faithful Servant's Reward from Me, if I have taken up to Me, his best friend among the inhabitants of the world, and he has then borne it patiently for My Sake, shall be nothing less than Paradise.'"[3]

Anas ibn Malik ﷺ reported that he heard the Prophet ﷺ say: "Allah ﷻ says: 'If I put My Servant on trial by taking away his eyesight and he shows patience, I will compensate him (for his loss of sight) with Paradise.'"[4]

Both Abu Sa'id al-Khudri and Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "No fatigue, disease, sorrow, sadness, hurt, nor

[1] Recorded by Ahmad and Abu Dawud.
[2] Recorded by Muslim.
[3] *Hadith Qudsi* recorded by al-Bukhari.
[4] *Hadith Qudsi* recorded by al-Bukhari.

distress befall a Muslim, even if it were the prick of a thorn, except that Allah expiates some of his sins for that."[1]

But the reward and the compensation are for the patient people and not for others, therefore, it is clear that any trial from Allah ﷻ brings goodness and grace; the Prophet ﷺ said: "If Allah wants to do good to somebody, He afflicts him with trials"[2]; and he ﷺ also said: "The magnitude of the reward (given) matches the magnitude of the affliction. When Allah ﷻ loves people, He afflicts them with hardships, so those who accept this gladly receive Allah's Good Pleasure, but those who are displeased with it receive Allah's Displeasure."[3]

Abu Hurayrah ﷠ reported that the Prophet ﷺ said: "A believing man or woman continues to face afflictions in (terms of) persons, property and children, so that they may finally meet Allah, free from sin."[4]

Second: Patience to observe the Commands of Allah ﷻ, because religious obligations require a great deal of patience to implement, and patience in fighting off Satan and one's desires, as the Prophet ﷺ said: "A *muhajir* (emigrant) is the one who abandons evil, and a *mujahid* (a fighter) is the one who repels his own desires."[5]

The Prophet ﷺ also said: "The Hellfire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked, undesirable things."[6]

Third: Be patient with regards to desires and sins.

Allah ﷻ said: **﴾But for those who fear the Station of his Lord and forbade the lower self its appetite, the Garden will be his refuge﴿**[7],

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[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Bukhari.
[3] Recorded by al-Tirmidhi.
[4] Recorded by al-Tirmidhi and Abu Dawud.
[5] Recorded by Ibn Mājah and al-Nasā'i.
[6] Recorded by al-Bukhari and Muslim.
[7] Surat al-Nazi'at, verses 40-41.

and the Prophet ﷺ said: "This world is a prison for a believer but paradise for a disbeliever."[1]

Satan makes all sins appears to be good for man, endearing them to his heart; so then Satan is able to allure him to all types of misdeeds. For example, when a woman walks about outside, and is exalted by Satan; Satan beautifies her appearance in the eyes of onlookers. So if a Muslim displays patience, by preventing his eyes from looking at her, Satan will not be able to penetrate his heart.

Fourth: Patience with regards to facing harm for the Sake of Allah, because a *mu'min* (believer) who holds tight to his/her religion, and observes Allah's Commands, and who follows the *Sunnah* of the Prophet ﷺ, will inevitably be subjected to afflictions and harm. He/she will certainly be a target, for hatred and hurt, of the enemies of Islam and those **﴾who love to see filth being spread about concerning those who believe﴿**.

This is the reality of the people of the truth, today: being subjected to hostility from near and distant people, from leaders and the masses; bad scholars accuse them of extremism, while secularists accuse them of backwardness; as for the masses, they accuse them of fanaticism and narrow-mindedness.

This is due, possibly, to the fact that the truth does not conform to their own desires, or that they did not perceive the truth, as practiced correctly by its people clearly.

The conditions of patience

With regards to desires and passions, patience has three levels:

First: When patience overwhelms base desires, conquering them; so it (patience) becomes man's habit, helping him overcome any anxiety and any desire. This level is only attained by sincere faithful servants, who testify that their Lord is Allah and follow His Right Path.

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[1] Recorded by Muslim and al-Tirmidhi.

Second: When desire and appetite overcome patience, until it finds no room in the heart of man, so that it becomes imprisoned by one's own desires; and this type of person is in the majority, in our time.

Third: When there is a conflict waged between two different personalitiess; sometimes you see that a person is patient, only seeking the reward of Allah ﷻ, and at other times, you see him/her anxious and extremely worried.

12. *Following hawā (one's desires and appetite)*

When Allah ﷻ installed desires within man, He ﷻ also created for him a mind to control these desires and be their master.

Abu al-Hasan al-Mawrudi said: "*Hawā* wards off good and opposes the intellect, because it produces what is immoral: displaying hideous acts and allowing easy entry for evil."

Some scholars have said: "Allah ﷻ has formed the angels with brains yet without having any desire, and formed the animals with desires but without (rational) brains, but formed mankind with both. So whoever makes his brain overcome his desires, then he is better than the angels, but whoever lets his desires conquer his brain then he is worse than animals."

Abu al-Darda' ؓ said: "When a man wakes up in the morning, his desires, deeds and knowledge assemble together. If his deeds follow his desires, then he would have started an evil day, but if his deeds follow his knowledge, then his day would have been a good day."

So, a reasonable person is the one who controls his desires, and an even better person is the one who subjects his desires to (the application of) *shar'* (Islamic Law).

Allah ﷻ has made it clear that following *hawaa* is the path to misguidance, deviation and hardship; He ﷻ said: **﴾and do not follow**

your own desires, letting them misguide you from the Way of Allah❳[1].

It was narrated that *Iblis* said: "I destroyed them with sins, and they destroyed me with *Istighfar* (asking forgiveness from Allah), so I opted to destroy them with their own desires, as they think that they are rightly guided, they do not make *istighfar*".

Ibn 'Abbas ﷺ said: "Whenever Allah ﷻ mentions *hawā* in the Qur'an, He ﷻ dispraises it: **❲He pursued his whims and base desires; his metaphor is that of a dog❳**[2], and He ﷻ said: **❲whosoever follows his own whims and desires and whose life has transgressed all bounds❳**[3], and He ﷻ said: **❲However, those who do wrong pursue their own whims and desires, without any knowledge. Who can guide those whom Allah has led astray?❳**[4], and He ﷻ said: **❲and who could be further astray than someone who follows his own whims and desires, without any Guidance from Allah?❳**[5], and He ﷻ said: **❲Do not follow your own desires, letting them misguide you from the Way of Allah❳**[6].

Ibn Mas'ud ﷺ said: "You are in a time where the truth leads *hawā*, but there will come a time when *hawaa* will lead the truth"[7].

Hawā has three levels with regards to the intellect

The first is the case where the power of *hawaa* increases because of its numerous requirements, until it becomes too strong for the intellect to overcome, even if it is aware of its evil; and this is common mainly among youths, whose desires maybe overwhelming.

Any person with such a condition becomes a prisoner of his/her own desires; he/she thinks through it, fights for its sake, and strives to attain it at all costs. Allah ﷻ said about such a person: **❲Have you seen him**

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[1] Surat Sâd, verse 26.
[2] Surat al-A'raf, verse 176.
[3] Surat al-Kahf, verse 28.
[4] Surat al-Rūm, verse 29.
[5] Surat al-Qasas, verse 50.
[6] Surat Sâd, verse 26.
[7] *Tafsir* al-Qurtubi (19/280).

who has taken his whims and desires to be his god?﴿[1] One lets one's desires control oneself, therefore, one is led to a life of disgrace and abasement.

When *hawā* overcomes the intellect, it makes it so paralyzed (or dragged) that it cannot even distinguish between truth and falsehood; its effect could even increase until it nullifies all sense of judgment, regarding truth as falsehood and falsehood as truth.

The second condition is the one where there is an ongoing war between the two of them (intellect and desires); so a person is, at one time, attracted to his/her desires, but at another, has regained his/her self-control. Such a person should seek better friends in his/her life to remind him/her if he/she forgets, warning him/her if he/she is careless, guiding him/her if he/she is ignorant, encouraging him/her if he/she is lazy, straightening him/her if he/she is weak, and leading him/her to the Right Path. Nevertheless, he/she is required to equip him/herself with the tools to ward off all the attractions to his/her own desires.

Al-Hasan al-Basri, may Allah have Mercy upon him, said: "The best form of *jihad*, is that of facing up to one's own desires."

A wise scholar was asked: "Who is the bravest of people and the most successful in his struggle against his desires?" He replied: "The one who fight his own desires off, in obedience to Allah ﷻ, and is keen to protect his heart from incoming devilish insinuations."

The best among people is he/she who expulses his/her appetite from his/her heart, and rejects his desire to disobey Allah ﷻ. He/she has to stand firm in his/her strife, because the Reward of Allah is very dear; the Prophet ﷺ said: "The Commodity of Allah is dear. The Commodity of Allah is Paradise."[2] He should seek the Help of Allah ﷻ to oppose his/her desires, because he/she has no power and no strength save in Allah ﷻ, so he/she should make the supplication of the Imam of the *mujahideen*, the Prophet ﷺ: "We seek refuge in Allah against the evil within ourselves and the evil in our deeds"[3], and "O Allah, grant to my

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[1] Surat al-Furqan, verse 43.

[2] Recorded by al-Tirmidhi, on the authority of Abi Hurayrah ﷺ.

[3] Recorded by Abu Dawud and Ibn Mājah, on the authority of Abu Malik

soul a sense of righteousness and purify it, for You are the Best Purifier thereof. You are the Protecting Friend and Guardian thereof."[1]

The third condition is where a person overcomes his/her desires and restrains them; he/she subjects them to *shar'* (Islamic Law) as he/she takes the Prophet ﷺ as his/her example. These type of people are truly and rightly guided, and comply with the Hadith of the Messenger of Allah ﷺ, who said: "Say: I affirm my faith in Allah and then remain steadfast to it"[2], and they are the ones intended in Allah's Verse: **﴾But for those who fear the Station of his Lord and forbade the lower self its appetite, the Garden will be his refuge﴿**[3].

Sayyid Qutb, may Allah have Mercy upon him, said: "The one who entertains the fear of standing before Allah's Tribunal, does not attempt to commit a sin, and if he ever does, due to his human weakness, the fear of standing before Allah leads him to remorse and repentance, and so he remains in the circle of obedience to his Lord.

Forbidding the lower self its appetite is the focal point in the circle of obedience to Allah ﷻ, because appetite and desires are powerful incentives for every transgression and sin. It is the basis of misfortune and source of evil. Man is mainly targeted (by Satan) through his desires; ignorance is easily curable, but a strong appetite for following one's desires, after knowledge, is an ailment of the lower self, which requires a long hard struggle to be (fully) cured.

Having fear from Allah ﷻ impedes that powerful drive to follow one's desires. The Author in the Verse is the Creator of the self, Who knows both its ailment and its cure. He ﷻ Alone knows its highs and lows, where its appetite and its treatment lies, and how that appetite could be pacified.

Allah ﷻ did not order mankind to dispute with the hidden desires of his soul; for He ﷻ knows that it would be beyond his ability. Nevertheless, he is charged with the task to curbing its defiance and restraining it, inspired by his fear of the Day on which he will stand

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[1] Recorded by Muslim, on the authority of Zayd ibn Arqam.
[2] Recorded by Muslim, on the authority of Sufyan ibn 'Abdillah al-Thaqafi.
[3] Surat al-Nazi'at, verses 40-41.

before his Lord; as He ﷻ would reward him, for his long struggle, with the entry into Paradise. Allah ﷻ knows how huge this struggle with the self really is, and the importance of educating and taming the human soul, raising it to higher levels."[1]

13. *Having low opinions of others*

Having low opinions of others is a condition by which Satan nails people's hearts, because it is one of the ways of dismantling groups and severing relations. Using this gloomy state, Satan is able perform his work, executing his plan; so he captures one Muslim after another, because they are all divided. The Prophet ﷺ said: "Verily Satan is the wolf of a man, just as a wolf is an enemy of a flock (of sheep). He seizes a solitary sheep, straying from the flock or abandonning the flock. So avoid deviating paths; it is essential for you to remain with the community."[2]

Satan endeavours to separate loved ones, and cause rifts between friends and allies; but the merciful Prophet ﷺ has warned us against the dangerof this destructive attitude of the accursed, by saying: "Beware of suspicion, for it is the worst of false tales. Do not look for faults in another nor spy, nor hate one another, nor abandon (severe your relations with) one another. O Allah's Servants, be brothers."[3]

Al-Hafidh ibn Hajar said: "Al-Qurtubi said: 'The meaning of suspicion here is unfounded accusation; such as a man accusing another of adultery, without having any proof to support it. For the Prophet ﷺ said: "Do not spy", because he ﷺ knew that when a person had the feeling of accusation, his desire to check and certify his feeling, would lead him to spy, by searching and listening to others. So he ﷺ forbade such an action, and this Hadith confirms Allah's Verse: **﴾Avoid most suspicion; indeed some suspicion is a crime. And do not spy nor backbite one another﴿**[4]. The context of this Verse is characterised by the command to protect the honour and good reputation of a Muslim as the prohibition of spying is preceded by that of suspicion; for if a

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[1] In the Shade of the Qur'an (6/3819).
[2] Recorded by al-Tirmidhi, on the authority of Mu'adh ibn Jabal ؓ.
[3] Recorded by al-Bukhari and Muslim.
[4] Surat al-Hujurāt, verse12.

suspicious man should say: 'I am only checking to make sure', it is said: **﴾Do no spy﴿**, and if he should say: 'I was checking without spying', it is said: **﴾nor backbite one another﴿**."[1]

Al- Qurtubi said: "There are two types of suspicion in *Shari'ah*: *mahmoud* (praiseworthy) and *madhmoum* (blameworthy).

A praiseworthy person is a suspicious person who does not transgress the bounds of Islam, with regards to the suspected person; whereas the blameworthy one does the opposite. For Allah ﷻ said: **﴾some suspicion is a crime﴿**, and He ﷻ also said: **﴾Why, when you heard it, did you not, as believing men and women, instinctively think good thoughts﴿**[2].

What distinguishes some suspicions, which should be prevented, from others is that we should have good thoughts of these things which are not yet defined and acknowledged; especially if the person under suspicion is known for his/her goodness and trustwothiness. So, it would be unlawful to suspect such person, as opposed to a person who is known for spreading doubt and evil! The Prophet ﷺ said: "Allah has made it unlawful to shed the blood of a Muslim, attack his dignity, or have bad opinions of him."[3]

Zayd ibn Wahab ؓ said: "A man was brought to Ibn Mas'ud ؓ, who was told: 'This is so and so', while wine was dripping from his beard. 'Abdullah (Ibn Mas'ud) thereupon said: 'We have been prohibited to seek faults. But if anything becomes manifest to us, we shall seize it.'"[4]

The Prophet ﷺ said: "Do you know what backbiting is?" They (the Companions) said: "Allah and His Messenger know best." Thereupon he ﷺ said: "Backbiting implies your talking about your brother in a manner which he does not like." Someone asked him: "What is your opinion about this if I actually find that failing in my brother which I made a mention of?" He replied: "If that failing is actually found in

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[1] *Fath al-bari* 10/481.
[2] Surat An-Nur, verse 12.
[3] Transmitted by Ibn Maajah, with a weak chain of authority.
[4] Recorded by Abu Dawud.

him as you assert, then you, in fact, backbited him, but if that is not in him, then it is slander."[1]

Sayyid Qutb, may Allah have Mercy upon him, said:

"Suspicions remain thoughts which settle in the heart, which man is unable to drive away, so he has to weaken their effect by thinking good only, but if one is unable to do so, then one has to remember his defects and his hidden sins, to prevent oneself from thinking only of others. Again, if one is unable to remove the bad opinions of others from one's mind, then one should not talk about them, nor try to find them. Thereby, one would be safeguarded from committing a sin; as the Prophet ﷺ said: "Verily, Allah will not judge the people of my Ummah for its inner thoughts (bad thinking), as long as they do not perform or talk about them."[2]

14. Despising the Muslims

Despising and abasing a Muslim is one of the greatest sins before Allah ﷻ. The Prophet ﷺ said: "It is a seriously evil (sins) for a Muslim that he should look down upon his Muslim brother"[3]. Even if a Muslim, sometimes, displays some habits which are outside the social ethics, people should make excuses for him/her. 'Abdullah ibn Zum'ah said: "The Prophet ﷺ advised not to laugh if somebody should break wind, saying: 'How could anybody laugh at what he himself does?'"[4]

Therefore, there should be mutual respect and esteem among members of the Muslim community; for Allah ﷻ said: **﴾O you who believe, let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, not insult one another by nicknames. How**

[1] Recorded by Muslim.
[2] Recorded by Al-Bukhari and Muslim.
[3] Recorded by Muslim.
[4] Recorded by Al-Bukhari.

bad to insult on's brother after having Faith. Whosoever does not repent, then such are indeed the wrongdoers.)[1]

This is Divine Guidance for a better Muslim community, and its purification from any suspicion, rancour and hatred, which once adhered to by all the members of society, would generate love between them, so that happiness would fill their hearts.

Al-Qurtubi, may Allah have mercy upon him, said: "No person should even dare to show any sign of mockery if he sees somebody with a shabby appearance or physical disability; for he might be more sincere and have a purer heart than a person with the opposite description, so this would lead to despising someone whom Allah ﷻ had dignified.

This concerned physical deficiencies. As for a person who neglects his religious obligations, he should not be regarded with contempt or mockery. We should dislike his bad deeds, and advise him wisely, with good counselling, to give up his bad habits; the Prophet ﷺ said: "Allah does not look at your outward structures or property, but looks into your hearts and deeds."[2]

Al-Qurtubi, may Allah have mercy upon him, said: "This is a great *Hadith* which determines the fact that no one should be mocked at, whether he observes his religious obligations or not; for Allah ﷻ knows the state of their hearts, for one who observes his religious duties might possess an evil heart which does not correspond to those deeds.

And maybe the person, whom we witness as being negligent or sinful, might have a praiseworthy heart, which would be one reason for attaining Allah's Forgiveness; in fact, deeds are outward signs, which cannot be used as definite proof (of intention). It also determines the fact that we should not excessively exalt a person who performs good deeds, or despise someone with bad ones; rather, our contempt should be directed to the evil act itself, not the sinful body..."[3]

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[1] Surat al-Hujurāt, Verse 11.
[2] Recorded by Muslim.
[3] *Tafsir* al-Qurtubi.

What al-Qurtubi, may Allah have mercy upon him, said regarding the distinction between detesting an offence and hating the wrongdoer is indeed accurate; yet it is rarely highlighted by scholars, let alone other people. It is well supported by the saying of the Prophet ﷺ: "By Allah, a person among you may perform the deeds of the People of the Fire, till there is an armsbreadth distance between him and the Fire, but then the Writing (Divine Destiny) will precede, so he would perform the deeds of the People of Paradise and enter it; and a person among you may perform the deeds of the People of Paradise, till there is only one armsbreadth distance between him and Paradise, and then the Writing will precede and he would perform the deeds of the People of the Fire and would enter it."[1]

This *Hadith* may seem complex for some people, but the meaning – of which Allah knows best – is that a man may display good deeds in public while his heart may be hypocritical. So, according to other people, the man performs the deeds of the People of Paradise, yet Allah ﷻ is Aware of the evil concealed in the man's heart, so He ﷻ makes him end his life with bad deeds; for the most significant deeds are the ones performed in the final stage of one's life! Likewise, a man may have been doing the deeds (sins and misdeeds) of the People of Hell, but then sincerely repents, starting a new phase of obedience to Allah ﷻ, observing his religious obligations, and so Allah ﷻ, accepting his repentance because He ﷻ is Aware of his Servant's good intentions and purity of heart, lets him end his life with good deeds.

This is supported by the *Hadith* narrated by Sahl ibn Sa'd al-Sā'idi ؓ, in which the Prophet ﷺ said: "A person performs deeds that appear to people as the deeds of the People of Paradise while in fact, he is one of the Dwellers of the Hellfire; and similarly a person performs deeds that apear to people as the deeds of the People of the Hellfire while in fact, he is one of the Dwellers of Paradise. Verily, the results of deeds done depend on one's last actions."[2]

This is also explained in another *Hadith* narrated by Abu Hurayrah ؓ who heard the Prophet ﷺ say: "The first man (whose case) will be decided on the Day of Judgment, will be a man who died as a martyr;

[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Bukhari and Muslim.

he will be brought before the Judgment Seat. Allah will make him recount His Blessings (i.e. the blessings which Allah had bestowed upon him); he would recount them and admit having enjoyed them during his life. Then Allah will say: 'What did you do to acquire these blessings?' He will say: 'I fought for Your Sake until I died as a martyr'. Allah will say: 'You have told a lie. You fought so that you might be called a 'brave warrior', and you were (indeed) called so.' Then orders would be passed against him, so he would be dragged with his face downwards and cast into Hell. Then there will be bought forward a man who acquired knowledge and imparted it to others and recited the Qur'an. He will be brought forward. Allah will make him recount His Blessings, so he would recount them and admit having enjoyed them during his lifetime. Then will Allah say: 'What did you do to require these Blessings?' He would say: 'I acquired knowledge and disseminated it and recited the Qur'an, seeking Your Pleasure'. Allah will say: 'You have told a lie. You acquired knowledge so that you might be called a "scholar", and you recited the Qur'an so that it might be said: he is a Qari', and such has (indeed) been said'. Then orders will be passed against him, and he shall be dragged with his face downwards and cast into the Fire. Then will be brought a man whom Allah has made abundantly rich and had granted every kind of wealth. He will be brought; Allah will make him recount His Blessings and he would recount them and admit having enjoyed them during his lifetime. Allah will then ask: 'What have you done to acquire these blessings?' he would say: 'I spent money in every cause in which you wished that it should be spent'. Allah will say: 'You are lying. You did so that it might be said about you: 'He is a generous man', and so it was (indeed) said'. Then will Allah pass orders, so he would be dragged with his face and cast into the Fire." The message is that man should not become conceited about his compliance to his (religious) duties, nor should he despise sinners, because he does not know whether or not his actions are accepted, nor what his last actions, in life, will be.

15. Underestimating the value of sins

One of the deadly ways that Satan can influence man is by constantly whispering to him: "This is a small sin, it is insignificant", until he

brings him down by it. So it is due to negligence that many sins are committed, and thus many sanctities of Allah ﷻ have been violated.

However, a reasonable Muslim is always wary of minor sins as well as major ones, because commiting a minor offence could lead a person to a big one. In fact, if all the small sins gathered in one person, they would destroy him/her.

Abu Hurayrah ؓ reported that the Prophet ﷺ said: "When a believer sins there is a black spot (placed) in his heart, yet if he should repent and ask pardon, then his heart would be polished; but if he does it more, it increases till it gains ascendancy over his heart. That is the rust mentioned by Allah ﷻ: **﴾Nay, but what they were committing has spread like rust over their hearts﴿**"[1].

Being careless about one's sins is a sign of weakness in one's faith, because the more powerful one's faith is, the more cautious and fearful of Allah a believer would become. Anas ibn Malik ؓ said: "You are indeed doing deeds which, in your eyes, are smaller than a hair, yet we used to consider them, at the time of the Prophet ﷺ, as grave grave offences."[2]

It was said: "Do not look at the smallness (insignificance) of the offence, but look at the greatness of the One Whom you have disobeyed."

The Companions of the Prophet ؓ - and they were the people whose belief was the strongest – used to be so cautious that they even feared to be hypocritical to themselves.

Al-Bukhari reported that Ibn Abi Maleekah said: "There were thirty of the Prophet's Companions ؓ in my time, and all of them were wary of not being conceited."

So a Servant of Allah, who seeks salvation on the Day of Resurrection should not belittle even the smallest of sins; for the Prophet ﷺ said to

[1] Recorded by al-Tirmidhi and Ibn Mājah.
[2] Recorded by al-Bukhari.

'Aishah ﷺ: "Avoid sins which are considered insignificant, for they have one sent by Allah to enquire about them."[1]

16. Feeling secure about Allah's devising

Some people commit sins freely, but when you try to advise them, they simply reply: "Verily, Allah is Ever-Forgiving, and Most-Merciful". But these poor people tend to forget that Allah's Punishment is Most Painful one; for He ﷻ said: **❴Tell My slaves that I am the Ever-Forgiving, the Most Merciful, but also that My Punishment is a Painful Punishment❵**[2]. Allah ﷻ is Forgiving towards the repentant, Merciful to the believers, but those disobedient (sinners) shall have a painful punishment. So do not be deluded by the Mercy of Allah, and do not forget His Punishment; **❴Do they fee secure about Allah's Devising? No one feels secure about Allah's Devising except for those who are lost❵**[3].

Neglecting the Punishment of Allah ﷻ generates carelessness, which in its turn generates indifference. The latter is a tool of Satan and one of the causes that lead to the total loss and decline of a person. So, whoever neglects one Command of Allah, Satan shall draw him to neglect a more significant Command, and whereon, until he allures him/her into the net of sins. So one should cultivate this inner fear of Allah (being mindful of Him ﷻ) in order to drive away these sins, and avoid walking into unlawful deeds. Allah ﷻ describes the real faithful in Paradise: **❴Beforehand, we used to live in fear among our families. But Allah was gracious to us and safeguarded us from the punishment of the searing wind❵**[4]. Al-Hasan al-Basri, may Allah have mercy upon him, said: "A believer performs his duties and displays his obedience to Allah while being apprehensive and worried (anxious about the Punishment of his Lord). As for the profligate, he indulges in sins; in "deceptive" self-assurance."

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[1] Recorded by al-Nasā'i, al-Darimi (2/303) and Ibn Mājah (2/1417).

[2] Surat al-Hijr, verses 49-50.

[3] Surat al-A'raf, verse 99.

[4] Surat al-Tūr, verses 26-27.

Anas ibn Malik ﷺ reported that the Prophet ﷺ delivered a sermon the like of which I had never heard before; he said: "If you but knew what I know then you would have laughed little and wept much."[1]

The Prophet ﷺ said: "He who fears sets out at nightfall and he who sets out at nightfall reaches the destination. Allah's commodity is dear. Allah's commodity is Paradise."[2] Al-Mundiri, may Allah have mercy upon him, said: "The meaning of the *Hadith* is: As for he who fears Allah's Punishment, his fear will make him observe good deeds and so behave the appropriate conduct of (those of) the Hereafter."[3]

How could anyone feel secure about the Punishment of Allah, when there is ahead of us a crucial and critical Day; the Day when we shall all stand before Allah ﷻ, barefooted and naked, and He ﷻ shall question us for every minor and major act.

Al-Nu'man ibn Bashir ﷺ said: "I heard the Prophet ﷺ say: 'The person who would have the least punishment from amongst the people of the Hellfire, on the Day of Resurrection, would be a man under whose arch of the feet a smouldering ember would have been placed so that his brain would boil because of it.'"[4]

Abu Sa'id al-Khudri ﷺ reported that the Prophet ﷺ said: "Allah will say (on the Day of Resurrection): 'O Adam.' Adam would reply: '*Labbayk wa Sa'dayk*', (all good is in Your Hand.) Allah will say: 'Bring out the People of the Fire.' Adam would say: 'O Allah! How many are the People of the Fire?' Allah will reply: 'From every thousand, remove nine-hundred-and-ninety-nine.' At that time children would become hoary headed, every pregnant female would have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." The companions of the Prophet asked: 'O Allah's Apostle! Who is that (accepted) one?' He replied: 'Rejoice with glad tidings; one person will be from you while one-thousand will be from Gog and Magog.' The Prophet further said: 'By Him in Whose Hands my life is, you should hope that

[1] Recorded by al-Bukhari.
[2] Recorded by al-Tirmidhi.
[3] *Al-Targheeb* (6/79).
[4] Recorded by al-Bukhari.

you would be a quarter of the People of Paradise.' We shouted: '*Allahu Akbar*!' He added: 'I hope that you will be one-third of the people of Paradise.' We shouted: '*Allahu Akbar*!' He said: 'I hope that you will be half of the people of Paradise.' We shouted: '*Allahu Akbar*!' He further added: 'You (Muslims) (compared with non-Muslims) are like a black hair on the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs)."[1]

17. Despairing of the Mercy of Allah

If Satan is unable to influence man by making him feel secure about Allah's devising, he puts him under a lot of distress until he feels hopeless, and so he despairs of the Mercy of Allah ﷻ; he would say to him: 'Your sins are numerous and grave; they cannot be forgiven, and it is not possible for the Mercy of Allah to reach you'. He would stay behind a Servant of Allah until he fully despairs, and then he would say to him: 'Enjoy life the way you want, before your death, since you are bound to end up in the Hell fire'. This is the way Satan moves people gradually closer to more sins until they indulge completely in satisfying their desires.

A Servant of Allah should block this entrance by remembering – and invoking – the Mercy of Allah, which extends to all things; for Allah ﷻ accepts the repentance of the disbeliever, if he repents and embraces Islam, so why should He ﷻ not accept the repentance of a Muslim who sinned.

Allah ﷻ has opened the door of repentance to all His Servants, and made them desirous of His Mercy; so He ﷻ called out to them: **﴾Say: My Servants, you who have transgressed against yourselves, do not despair of the Mercy of Allah. Truly Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful﴿**[2].

Sayyid Qutb, may Allah have Mercy upon him, said: "This is the Extensive Mercy which encompasses every sin; it is a call to habitual sinners who are lost in the world of misguidance, calling them to have

[1] Recorded by al-Bukhari and Muslim.
[2] Surat al-Zumar, verse 53.

hope and trust in Allah's Forgiveness; verily, Allah is Merciful to His Servants. He ﷻ knows their weaknesses and inabilities, and is completely Aware of all the factors affecting them. He ﷻ knows that Satan is anxiously waiting to allure them at every junction, with all his attractions. He ﷻ knows that the mentality of man is fragile, could breakdown at any time, if he lets the rope that holds him slip, for this is the bond of Islam which strengthens him; and that his innate nature, such as bodily functions, inclinations, and desires, all tend to deviate from their right balance and end up offending, since his nature is too weak to maintain that sound natural balance.

Allah ﷻ knows all these aspects of man, so He ﷻ supplies him with all the necessary support, and extends His Mercy for him. He ﷻ does not punish him for his sin until He provides him with all the means to amend his mistake, and guides his footsteps to the Right Path. When a person endulges excessively in sinful acts, and assumes that thre is no way back for him; at this moment of despair and hopelessness, he hears the following call of mercy: **﴾Say: My Servants, you who have transgressed against yourselves, do not despair of the Mercy of Allah. Truly Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful﴿**[1].

If we should learn the reason for the revelation of this verse, we would see the extension of the Mercy of Allah to all mankind.

Ibn 'Abbas ﷺ said[2]: "Some pagans who had committed a great number of murders in great numbers and fornicated excessively, came to Muhammad ﷺ, saying: 'O Muhammad, whatever you say and invite people to, is good; but we wish you could inform us whether or not we could expiate for our evil deeds of the past'. So the following Divine Verses were revealed: **﴾Those who do not invoke with Allah any other god, nor kill such life as Allah has forbidden except for a just cause, nor fornicate; (but) anyone who does that will receive an evil punishment, and on the Day of Resurrection his punishment will be doubled and he will be humiliated in it timelessly, for ever, except for those who repent and have faith and act rightly: Allah will transform the wrong actions of such people into good ones –**

[1] "In the Shade of the Qur'an" (5/358).
[2] Recorded by al-Bukhari and Muslim.

Allah is Ever-Forgiving, Most Merciful❩; and there was also revealed: **❨Say: My Servants, you who have transgressed against yourselves, do not despair of the Mercy of Allah❩**".

Abu Musa al-Ash'ari ﷺ reported that the Prophet ﷺ said: "Allah ﷻ stretches His Hand out during the night so that people may repent for their faults committed from dawn to dusk, and He stretches His Hand out during the day so that people may repent for their faults committed from dusk to dawn. He would accept repentance before the sun rises in the west (i.e. before the Day of Resurrection)."[1]

Ibn 'Umar ﷺ reported that the Prophet ﷺ said: "Allah ﷻ will accept the repentance of His Servant till the throws of death begins."[2]

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "Allah ﷻ welcomes two (types of) men with a Smile; one of whom kills the other, yet both of them enter Paradise! One who fights in Allah's Cause and gets killed, and later on, Allah ﷻ forgives the killer who embraces Islam and also gets martyred in Allah's Cause."[3]

Abu Sa'id al-Khudri ﷺ reported that the Prophet ﷺ said: "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such a village. (So he left for it), but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would have been accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found

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[1] Recorded by Muslim.
[2] Recorded by al-Tirmidhi.
[3] Recorded by al-Bukhari and Muslim.

to be one span closer to the village (he was going to). So he was forgiven."[1]

Anas bin Malik ﷺ reported that he heard the Messenger of Allah say: "O son of Adam! Certainly I shall continue to pardon you as long as you supplicate to Me and hope for My Forgiveness, whatever your faults and sins may be. O son of Adam, even if your sins pile up as high as the sky, and you asked for My Forgiveness, I will forgive you. O son of Adam, if you come to Me with sins the size of the earth, and met Me not associating anything with Me, I would come to you with forgiveness of equivalent size."[2]

It is enough for you to know that Allah ﷻ had forgiven "Wahshiy", the killer of Hamza ﷺ, the uncle of the Messenger of Allah. So is there any despair after hearing this... No, by Allah, it is all ruses and deceptions from Satan, the accursed.

Do not despair of the Mercy of Allah, despite the greatness of your sins, because the Forgiveness of Allah is greatest; so repent and follow the Path of Allah.

Man's shields against Satan

The first shield: Ikhlās (Sincerity in one's faith)

To achieve sincerity in one's faith is the only way to free oneself from Satan, and this is his (Satan's) own testimony: **﴿He said: My Lord, because You misled me, I will make things on earth seem good to them and I will mislead them all, every one of them, except Your Servants among them who are sincere﴾**[3]. Satan testified himself, of his inability to mislead the sincere believers. So who is sincere?

He is the one who does deeds, withoutt wishing to be praised by people.

[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Tirmidhi.
[3] Surat al-Hijr, verses 39-40.

Al-Makfuf said: "A sincere person is one who conceals his good deeds, the way he hides his bad ones."

What is sincerity?

Sahl said: "The definition of Ikhlās is when both the stillness and movements of a man are for Allah ﷻ (Alone).

Ibrahim ibn Adham said: "*Ikhlās* is to have a true intention (behind one's actions) with Allah ﷻ." It was also said that to be truly sincere, one should constantly watch one's actions, with regard to Allah ﷻ - who is watching all our actions – while ignoring all one's good fortune.

The Prophet ﷺ said: "Verily, Allah ﷻ accepts only the deeds which were performed with sincerity, seeking His (Allah's) Pleasure."[1]

Al-Junayd said: "There are some Servants of Allah who understood their faith, so they performed, and when they performed, they were sincere; therefore, sincerity draws them nearer to performing all aspects of piety and righteousness. Since *ikhlās* is a strong shield that wards off all of Satan's attempts to break into the heart of the faithful, Satan then strives, with all his might to drive man out from the shield of *ikhlās*.

Al-Ghazali said: "Satan tries to influence a Muslim in his *Salat,* even if he (the Muslim) conducts himself with sincerity. If he is watched by one or a group of individuals as he performs his *Salat,* Satan would whisper to him: 'Do your prayer properly so the onlooker would show respect to you and would not defame you', so his limbs would display a sign of submission, and his *Salat* would improve, and this is a clear display of *riya'* (hypocritical acting)."

In another case a Muslim may be aware of Satan's influence, and is on his guard against him; he does not obey his whisperings, and proceeds in his prayer normally. So Satan would approach him in a good way, telling him: "You are followed as an example, and everything you do will affect you and other people who look at you; therefore, if you act

[1] Recorded by al-Nasā'i.

properly, you will be rewarded for their deeds as well, and if you do not, you will bear responsability for their wrong doing. You have to improve your actions before them, so that they might emulate you in the submission and refinement of their worship". This is another example of pure *riya'* which annuls any aspect of *ikhlās*; for if he regards submission and proper worship as a good thing that he wishes others would not neglect, then why does he neglect it for himself when he is alone? Does he have a sense of honour for others more than for himself? This is pure deceit from Satan.

Therefore, a Servant of Allah should check one's state of mind, before undergoing a particular action and during its course, to see if one's intention is to seek the Pleasure of Allah ﷻ, or else there could be something else in one's lower self with its desires.

Likewise, someone who fasts to benefit from the enthusiasm generated from fasting (with the intention to bring himself closer to Allah ﷻ), or performing the pilgrimage (Hajj or 'Umrah) to enjoy an excursion, or performing *Salat* to fight off sleep, in order to guard his family and property, or acquiring knowledge in order to be dignified among the people of his family and tribe, or giving charity to a begger to avoid his displeasure, or attending a funeral to please the family of the dead.

In general, any good fortune, in this world, which pleases the lower self –to which one's heart tends to incline – when linked to a particular activity, can influence its purity and affect its sincerity. It is for this reason that *ikhlās* remains the hardest of all deeds, but this should not be a reason for giving up an activity, because this is the objective of Satan, being his main aim. Instead, one should endeavour to purify one's work and never give it up for fear of *riya'* (showing off). Al-Fudayl ibn 'Ayyad said: "Giving up the activity for the sake of people is *riya'*, or doing work for the sake of people is *shirk* (an act of polytheism), but *ikhlās* is when Allah ﷻ safeguards you from both."

Abu Musa al-Ash'ari ﷺ said: "A man came and asked the Messenger of Allah ﷺ: 'One man may fight for pride and haughtiness, another may fight for bravery, and another may fight to show off; which of these (cases) is in Allah's Cause?' The Prophet ﷺ replied: 'The one who fights that Allah's Word (Islam) should be superior, fights in

Allah's Cause.'"[1] Allah ﷻ has gathered all these in the Verse: ❴**They were only ordered to worship Allah, making their religion sincerely His as people of pure natural belief**❵[2].

The second shield: Establishing worship of Allah Alone

When Satan vowed to God that he would mislead Adam and his offspring, Allah ﷻ replied clearly that there is a group of people whom Satan would not be able to dominate, saying: ❴**Certainly, you shall have no authority over My Servants**❵ (i.e. those who establish their worship to Allah Alone; so that Satan has no command over them). We notice that Allah ﷻ has attributed the term "Servants" to Him ﷻ, so He ﷻ said: ❴**My Servants**❵, which was either used in the context of dignifying them, or as a special attribute as they devote all aspects of their '*ibadat* to Him, and no one else.... But what is '*ibadah*?

Al-'ibadah is a collective term for everything that Allah ﷻ loves and is pleased with, such as words and deeds, both ward and outward ones; and '*ibadah* is divided into four categories:

The first category: Physical (bodily) worship, such as prayer, fasting, bowing and prostration in *Salat*, performing Hajj.

The second category: Material worship such as *Dhabh* (slaughtering animals for the Sake of Allah ﷻ), *nadhr* (making a solemn pledge to Allah ﷻ), *Zakat* (alms-giving in Islam), and *Sadaqah* (donating in charity).

The third section: Sincere '*ibadah* (pertaining to the heart), such as being submissive, humble, reliant, fearful, hopeful and seeking help all from Allah ﷻ.

The fourth category: Verbal worship such as making an oath, calling for help, making a supplication, and seeking refuge in Allah from something harmful. All these types of '*ibadat* should be performed solely for the Sake of Allah ﷻ, and no part should be devoted to anyone else, whether it be a sovereign, prophet or pious person. Also,

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[1] Recorded by al-Bukhari, Muslim, al-Tirmidhi, al-Nasā'i, and Ibn Mājah.

[2] Surat al-Bayyinah, verse 5.

as it is forbidden to bow or prostrate except to Allah ﷻ, likewise, it is forbidden to perform circumambulation except around al-Ka'bah (The Haram Mosque in Makkah); Allah ﷻ said: **﴾and circumambulate the Ancient House (the Ka'bah at Makkah)﴿**[1]. So it is unlawfull to circumambulate a grave or anything else, just as it is unlawful to sacrifice animals except for Allah ﷻ, following the Hadith of the Prophet ﷺ who said: "Allah has cursed the one who sacrifices for anyone besides Allah."[2]

Tariq ibn Shihab ؓ reported that the Prophet ﷺ said: "One man entered Paradise because of a fly, while another man entered Hellfire because of a fly." The Companions ؓ asked: 'How is that, O Mesenger of Allah?' He ﷺ replied: 'Two men passed by some people who worshipped an idol, and let no one pass by until they had offered a sacrifice for that idol. So they (the pagans) said to one the two men: 'Offer something.' He said: 'I don't have anything to offer.' They told him: 'Offer something (as a sacrifice), even a fly.' So he offered a fly, and they let him go free; but he (later) entered the Hellfire. They told the other: 'Offer something.' He said: 'I would never offer something as a sacrifice except to Allah ﷻ.' So they executed him, and he entered Paradise.'"[3]

Allah ﷻ said: **﴾Therefore, turn in prayer to your Lord, and sacrifice to Him only﴿**[4] i.e. just as you pray to your Lord alone (and not to anyone else), sacrifice to Him ﷻ and to none beside him; Allah ﷻ said: **﴾Say: Verily my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of 'Alamin (mankind, Jinn and all that exists)﴿**[5]. Likewise, *nadhr* (solemn pledge) should be made sincerely to Allah ﷻ; He ﷻ said: **﴾And whatever you spend for Allah's Cause, or whatever vow you make, be sure Allah knows it all﴿**[6].

'Aishah ؓ reported that the Messenger of Allah said: "Whoever vows that he will be obedient to Allah, should remain obedient to Allah; but

[1] Surat al-Hajj, verse 29.
[2] Recorded by Muslim.
[3] Recorded by Ahmad.
[4] Surat al-Kawthar, verse 2.
[5] Surat al-An'am, verse 162.
[6] Surat al-Baqara, verse 270.

whoever vows that he will disobey Allah, should not (try to) disobey Him."[1]

Likewise, submission and humility should only be manifested to Allah ﷻ; yet we see some people showing it to others beside Allah, such as people who prostrate on the steps of graves, crying in a full state of humility, at least as much as if they were concentrating on their Salat.

Love should also be sincerly devoted to Allah ﷻ. Many claim to have it, but how could someone claim so when he gives precedence to the commands of his manager, his wife, or his child over the Command of Allah ﷻ. The sign of true and sincere love for Allah and His Messenger is to follow the Right Path; Allah ﷻ said: **﴾Say (O Muhammad): If you really love Allah then follow me; Allah will love you﴿**[2].

Reliance and attachment of the heart should also be made upon Allah ﷻ Who is the One Who manages all affairs and creates all motives.

Seeking help from Allah ﷻ alone: **﴾You Alone we worship, and You Alone we ask for help﴿**[3]. The Prophet ﷺ said: "When you need help, seek it from Allah."

Glorifying Allah ﷻ is a duty upon every Muslim, man or woman. Allah is glorified by implementing His Commands and avoinding any carelessness: **﴾And whosoever honours the Symbols of Allah, then it is truly from piety of the heart﴿**[4].

One's real fear should be for Allah because fearing anyone besides Him ﷻ is an act of polytheism, which is a detailed subject divided, in two sections:

First: Fear in worship and glorification, which is to Allah ﷻ Alone.

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[1] Recorded al-Bukhari, Abu Dawud, al-Tirmidhi, al-Nasā'i, Ibn Mājah, al-Dārimi and Malik.
[2] Surat al-'Imran, verse 31.
[3] Surat al-Fatiha, verse 5.
[4] Surat al-Hajj, verse 32.

Second: Instinctive fear, such as the fear of a lion, fire, or man wielding a weapon; which does not affect one's sincere belief in the Oneness of Allah ﷻ and fear of Him Alone.

Therefore, there is a clear distinction between the two types of fear, and it is obvious that a person who makes a vow to anything else besides Allah, like the grave of a pious man, thinking that if he should fail to do it, he would be harmed by the deceased pious man, has in fact committed an act of polytheism, by having devoted his fear to anyone other than Allah.

Also, the distinction between fear in worship and instinctive fear is that the former is associated with love, while the latter with aversion. In the first case, the devotee fears his/her Supporter (Allah) but loves Him, while in the second he/she fears a lion and also loathes it.

Hope should be associated and related to Allah ﷻ Alone; for a believer hopes for the Mercy of Allah but dreads His Punishment. So fear and hope are two wings upon which a believer flies to the Pleasure of Allah.

One's oath should be made upon Allah ﷻ; Ibn 'Umar ؓ heard a man say: 'By the Ka'bah!', so he admonished him, saying: 'Do not swear by anything besides Allah, for I have heard the Prophet ﷺ say: 'He who swears by anything besides Allah is guilty of an act of disbelief (or of associating something with Allah).'"[1]

So, swearing by the Prophet, or a *waliy* (holy man), or the Ka'bah, or any other creature is an act of disbelief, because the Prophet ﷺ said: "If anybody has to take an oath, he should only swear by Allah." The people of the Quraysh used to swear by their fathers, but the Prophet ﷺ rebuked them: "Do not swear by your fathers"[2], and he ﷺ said: "Whoever has to take an oath should only swear by Allah or remain silent"[3], and Buraydah ؓ reported that the Prophet ﷺ said: "He who swears by *Amanah* (faithfulness) is not one of our number."[4]

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[1] Recorded by al-Tirmidhi.

[2] Recorded al-Bukhari, on the authority of 'Umar ؓ.

[3] Recorded by al-Bukhari, on the authority of 'Abdullah ibn 'Umar.

[4] Recorded by Abu Dawud.

Another major element of '*ibadah* is supplication to Allah (*du'a*); the Prophet ﷺ said: "Supplication is worship."[1]

Therefore, whoever devotes all these '*ibadat* (acts of worship) sincerely to Allah ﷻ is among the Party of Allah ﷻ: **﴾Verily, it is the Party of Allah who will be successful﴿**[2]. But whoever devotes any of these aspects of worship to anyone besides Allah is among the party of Satan: **﴾Verily, it is the party of Satan who will be the losers﴿**[3].

The third shield: Adhering to the main body (jama'ah)

To stay attached to a *jama'ah* keeps Satan away and pleases the Lord, so you have to adhere to the main body, because a wolf may easily prey on a solitary sheep straying away from the flock.

If a man wants to go on a long trip, especially in the desert, then he should travel with company; the Prophet ﷺ said: "A single rider is a devil, and a pair of riders is a pair of devils, but three are a company of riders."[4] And he ﷺ also said: "If people knew what solitude meant, no rider would have travelled alone by night."[5] And he ﷺ also said: "*Jama'ah* is mercy but separation is torture."[6]

Adhereing to the *jama'ah* requires

First: Adhering to the creed of the *jama'ah* which is the faith of the first *jama'ah* of our pious predecessors, the Companions and their followers ﷺ, and whoever adopted and practised their ways[7]. Likewise, Ibn Mas'ud ﷺ said: "*Al-Jama'ah* is anything that conforms to the truth, even if you were holding such a belief, alone."[8]

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[1] Recorded by al-Tirmidhi.
[2] Surat al-Mujadilah, verse 22.
[3] Surat al-Mujadilah, verse 19.
[4] Recorded by Abu Dawud, Malik and al-Tirmidhi.
[5] Recorded by al-Bukhari and al-Tirmidhi.
[6] Recorded by Ahmad.
[7] Refer to the book "*sifāt wa nuzul*" by al-Daraqutni, the book of "*Iman*" by Ibn Abu Shaybah, and also the interpretation of *Hadith* "*nuzul*" by Ibn Taymiyya.
[8] Transmitted by Ibn 'Asākir, in "History of Damascus".

Second: Towing to the line of the *jama'ah*; being actively involved with the correct *jama'ah*, wherever they are and wherever they go; for they are the people of whom the Prophet ﷺ said: "A group of people from my *Ummah* will continue to fight in defence of the truth and remain triumphant, until the Day of Judgment."[1]

Among the signs of the people of truth is their love for the scholars of a *hadith*, such as Yahya ibn Sa'id al-Qattan, 'Abd al-Rahman ibn Mahdi, Ahmad ibn Hanbal, and Ishaq ibn Rahawih, then one should know that one is following the way of the truth, and the Sunnah, as whoever opposes them is on a deviated path of innovation in religion.

Saleem Al-Hilali said: "It is because the People of Hadith did not deviate from the pure Straight Path, and they are the safe group; the prevailing party supported by Allah."

When Imam Ahmad was asked about this group, he said: "If it is not the People of Hadith, then I do not know who they might be?"[2] Other scholars who had similar opinions were: 'Ali ibn al-Madini, Ibn al-Mubarak, al-Bukhari, al-Hakim, al-Tirmidhi, Ibn Hajar al-'Asqalani, al-Suyuti, etc.

They do not precede with the opinion of anyone before that of the Prophet ﷺ; and they believe in the Attributes of Allah ﷻ, without comparing them (to any human characteristics), or nullifying them, or altering their expression and meaning; and they say exactly what Imam al-Shāfi'i did when he was asked about the Straightness of Allah ﷻ on His Throne?: "I believe in Allah ﷻ and in what the Revelation tells about Him, in the manner He intended; and I believe in the Messenger of Allah ﷺ and in what was related about the Messenger of Allah, in the manner that he intended", and as Imam Malik said: "The Straightness (of Allah ﷻ on His Throne) is known, the method (of His Straigthness on His Throne) is unknown, the belief in it is obligatory, and the question about it is *bid'ah* (innovation in Islam).

[1] Recorded by al-Bukhari and Muslim.

[2] *Fath al-bari* (13/293).

The fourth shield: Observing Salat Jama'ah (Salat in congregation)

Neglecting *Salat jama'ah* encourages Satan to be more daring with man, enticing him to commit more misdeeds. Abu Darda' ﷺ reported that he heard the Prophet ﷺ say: "If there are three men in a village or in the desert among whom prayer is not offered (in congregation), the devil has got the mastery over them. So observe prayer in congregation, for a wolf may only eat a straggling animal."[1]

Allah ﷻ said: **﴾Satan has overtaken them. So he has made them forget the remembrance of Allah﴿**[2].

The fifth shield: Adhering to the Book of Allah (the Qur'an) and the Sunnah of His Prophet ﷺ

The greatest thing that can be used as a defense against the devils is sticking to the Book and the *Sunnah*, with one's knowledge and by one's actions. The Book and the Sunnah present the straigth path, however Satan strives to steer us from this straight path. Allah says in the Qur'an: **﴾And He (commands you, saying): This is My Straight Path, so follow it. Follow not other ways, lest you be parted from His Way. This has He ordained for you, that you may become pious﴿**[3]. The Prophet ﷺ explained this verse. He once drew a straight line with his hand and said: "This is the Straight Path of Allah", then on its left and on its right he drew other lines, saying: "All these paths have Satan calling people to follow them," and then he recited the above Verse[4].

If the person follows what has come from Allah in his beliefs, actions, words, worship, law, and so on, and avoids what He ﷻ has forbidden, then he would be protected from Satan. Allah says in the Qur'an: **﴾O you who believe! Come, all of you, into (*silm*) submission (unto Him); and do not follow the footsteps of Satan. Verily, he is to you**

[1] Recorded by Abu Dawud.
[2] Surat al-Mujadilah, verse 19.
[3] Surat al-An'am, verse 153.
[4] Recorded by Ahmad, al-Hākim, who called it Sahih, and by al-Nasā'i.

an open enemy❫[1]. The Arabic *Silm* in the verse refers to Islam while some say it means obeying Allah, and Muqaatil says it refers to all acts in which there is righteousness. From that, we see that it is an order to apply all of the branches of Islam, and all the aspects of its laws, according to one's abilities; while the verse prohibits the following of Satan's footsteps. Whoever fails to follow any part of Islam has, in fact, followed some of the footsteps of Satan. Therefore, any kind of acceptance of what Allah has prohibited or rejection of what is allowed is a following of Satan. Eating any forbidden food is also following in the footsteps of Satan, which has been declared as prohibited for us: **❪O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Verily, he is an open enemy for you❫**[2]."[3]

The sixth shield: Seeking help from Allah ﷻ against Satan

You should know that you cannot beat Satan, except with the support of Allah ﷻ and His Success (granted by Him ﷻ) to you. It was narrated that one of our pious predecessors asked his pupil: "What would you do if Satan seduced you with his footsteps?" He replied: "I would strive against him". He answered: "And if he should return?" He replied: "I would strive against him". He said: "And if he returns again?" The pupil replied: "I would strive against him, again". He then asked him: "This may take a long time. Imagine you are passing by a flock of sheep and their guard dog barks at you, preventing you from walking through, what would you do?" he replied: "I would endure him and fight back". He said: "It would take you long to overcome him. You just need to seek help from the owner of the flock to spare you the hassle of the dog." So if one wants to overcome the stratagems of Satan, just seek help from Allah ﷻ (his Creator) who will protect you from him.

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[1] Surat al-Baqara, verse 208.
[2] Surat al-Baqara, verse 168.
[3] The World of the Jinn and the Devils.

The seventh shield: Increase pious deeds

Increasing pious deeds defies and breaks Satan's will. Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "When the son of Adam recites the *Ayat sajdah* (a prostration Verse) and then falls down in prostration, Satan goes into seclusion and weeps, saying: "Woe unto me, the son of Adam was commanded to prostrate and prostrated, so he was entitled to Paradise, yet I was commanded to prostrate but I refused, so I am doomed to Hell."'[1]

The eigth shield: Seeking refuge in Allah (isti'adha)[2]

Al-Hafidh ibn Kathir said: "*Isti'adha* is to seek refuge in Allah, and to adhere to Him in the face of any possible evil. The meaning of 'I seek refuge in Allah from Satan the accursed' is to seek protection from Allah against Satan, the accursed, such that he would neither harm one in one's religion nor worldly life. Satan should not be allowed to prevent one from fulfilling one's obligations, nor entice one to commit prohibited acts; for it is Allah, Alone, who can stop Satan from harming mankind. So He ﷻ requires that you seek refuge in Him ﷻ against the devils of the Jinn, not accepting bribery. Since no other means would affect him, due to his evil nature, he may only be stopped by Allah ﷻ, his Creator."[3]

The times for seeking refuge in Allah

First: when one feels the insinuations of the devil or satanic inspirations; Allah ﷻ said: **﴾If an evil impulse from Satan provokes, seek refuge in Allah﴿**[4].

Second: When reciting the Qur'an: Allah ﷻ said: **﴾Whenever you recite the Qur'an, seek refuge in Allah from the accursed Satan﴿**[5].

Ibn al-Qayyim shows the wisdom behind this, saying:

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[1] Recorded by Muslim and Ibn Mājah.

[2]saying: "أعوذ بالله من الشيطان الرجيم"

[3] *Tafsir* Ibn kathir (1/15).

[4] Surat al-A'raf, verse 200.

[5] Surat al-Nahl, verse 98.

"1. The Qur'an is a healing for everything in the heart; it removes whatever comes from Satan, such as his whisperings and attempts to evoke evil desires.

Tis is an antidote to what Satan has placed into the heart. For man is ordered to reject whatever resides in his heart from the influence of Satan, and this will allow the medicine to find a cleaner heart, in order to foothold and have its proper effect.

2. The Qur'an is the fundamental source of divine guidance, knowledge, and good in the heart of its reader, like water is to a plantation. Satan (is a fire that) burns the plants one by one; whenever he notices a good plant taking root in the heart, he quickly moves in to destroy it. So Allah ﷻ commands us to seek refuge in Him to prevent Satan from damaging any good that is present in the heart.

The difference between seeking refuge in Allah in the latter context and the former one is that the objective of the latter is to acquire benefit from the Qur'an, while the former is to preserve and safeguard it in the heart, from Satan.

3. Angels come closer to those who read the Qur'an aloud, listening to their recitations. In one *Hadith*, Usayd ibn Hudayr was reciting Surat al-Baqara, when his horse became startled, and when he stopped his recitatoon, his horse became quiet. But when he started reciting again, his horse became troubled again. He did the same three times, then he decided to stop for fear that his horse might trample over his son. The next day, he informed the Prophet ﷺ who said: "Recite, O Ibn Hudayr! Recite, O Ibn Hudayr!" Ibn Hudayr replied: "O Messenger of Allah, Yahya was near the horse and I was afraid that it might trample over him, so I looked towards the sky, and went over to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I left so as not to see it." The Prophet ﷺ said: "Do you know what that was?" Ibn Hudair replied: "No." The Prophet ﷺ said: "Those were angels who came near to you because of your voice, so if you had kept on reciting till dawn, that would have remained there till morning when people would also have been able to see it as, it would not have disappeared."[1] Satan is the enemy of Angels, so Allah ﷻ

[1] Recorded by al-Bukhari and Muslim

commanded the reciter to seek refuge in Him in order to keep Satan away, and allow the presence of angels; because this situation does not permit for the gathering of both angels and devils, at the same time.

4. Satan endeavours to distract the reciter of the Qur'an, as much as he can, away from the objective of the recitation, which is to ponder and understand its meaning and the message of the Speaker (Allah) ﷻ. So he strives to prevent the heart of the reciter from attaining the intented message of the Qur'an, which results in incomplete benefit, despite having recited it. Therefore, Allah ﷻ commanded that any recitation should be preceded by *isti'adha* (seeking refuge in Allah).

5. The reciter of the Qur'an invokes his Lord ﷻ with His Own Words; and Allah ﷻ listens more closely to His Words when recited in a pleasant way, than a singer listens to his/her own song. The reader has been ordered to seek refuge from Satan so the latter could be removed from the private conversation (with Allah), and so Allah would listen to the person's recital.

6. Allah ﷻ has informed us that whenever He sent a Messenger or a Prophet, Satan tried to interfere in what he is preaching, by adding words or ideas that did not come from Allah ﷻ. If he could do such a thing with regard to Prophets and Messengers, what must be the case with regard to others? This is why the reciter sometimes makes mistakes, or gets confused and cannot recite properly. Therefore, it was necessary to start with *isti'adha* in order to avoid any disrturbance and confusion.

7. Satan always focuses on the person who intends to do good deeds, in the hope to deprive him of its reward. Once, the Prophet ﷺ offered prayer, and after he had finished he ﷺ said: "Satan came in front of me perisistently trying to divert my attention from *Salat*, but Allah gave me the strength to overpower him."[1]

Subra ibn Abi al-Fākih heard the Prophet ﷺ say: "Satan has intercepted the offspring of Adam in many of his paths; he laid in wait for him on the path of Islam, saying: 'Do you embrace Islam, abandoning your religion and the religion of your fathers and grandfathers?' But he

[1] recorded al-Bukhari and Muslim.

disobeyed him and embraced Islam. Then Satan stood in the way of his emigration, saying: 'Do you emigrate, leaving your land and heaven? But the son of Adam disobeyed him and emigrated. Then he stood in the way of his path for *jihad* – *jihad* with the self and wealth – and said: 'Do you go for *jihad* to fight and die, so that your wife will remarry and your wealth will be divided between others? But he disobeyed him and went for *jihad*."[1]

Satan lays in wait for a person, on any path leading to goodness; so Allah ﷻ has ordered His Servant to fight the enemy who should stand in his/her way, firstly, by seeking refuge in Him ﷻ, then carrying on his way. Just as a traveler would repel an attack from the highway robber then proceed on his journey.[2]

Seeking refuge in Allah ﷻ upon entering bathrooms

Anas bin Malik ؓ related that whenever the Prophet ﷺ would enter the place to relieve onself, he would say:

"اللهم إني أعوذ بك من الخبث والخبائث"

Allah-humma inni audhu bika min al khubthi wal-kabaeith

"O Allah, I seek refuge in You from the evil male and female Jinn."[3]

Seeking refuge in Allah ﷻ when starting Salat

Jubair ibn Mut'im saw the Prophet ﷺ observing Salat, and he ﷺ said: "*Allah Akbar Kabeeraa, wal hamdulillah kathiraa, wa subhaan Allah bukratan wa aseelaa (three times); a'udho billahi mina shaytani rajeem, min nafkhihi, wa naftihi, wa hamzih*".

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[1] Recorded by Ahmad, al-Nasā'i and Ibn Hibban. It was authenticated by Shaikh al-Albani.

[2] *Ighātat al-lahfan* (1/94).

[3] Recorded by al-Bukhari and Muslim.

"Allah is altogether great; and praise be to Allah in abundance; and Glory be to Allah in the moring and after (saying each three times). I seek refuge in Allah from Satan, the accursed, from his puffing up (*nafkh*), his spitting (*nafth*) and his evil suggestions (*hamz*)."[1] His *nafth* is poetry, his *nafkh* is pride, and his *hamz* is madness.

'Uthman ibn Abi al-'As ﷺ came to the Prophet ﷺ and said: "O Messenger of Allah, Satan intervenes between me and my prayer and my reciting of the Qur'an, and he confounds me." Thereupon, the Prophet ﷺ said: "That is the doing of a devil who is known as Khinzab, so when you perceive his effect, seek refuge in Allah ﷻ from it and spit three times to your left" I did that and Allah dispelled that from me."[2]

The answer to this is that the case differs from one person to another. A strong pious believer repels the intrusion of Satan just by making *isti'adha*; Allah ﷻ said: **﴾Those who fear Allah, when they are bothered by a thought of evil from Satan, remember (Allah) and immediately see clearly﴿**[3], those are the really mindful ones of Allah; who chase away Satan just by the remembrance of Allah ﷻ.

As for those whose faith is weak, being much less mindful of Allah in their lives, their hearts are easily overwhelmed with their love for this worldly life that there is no room for the remembrance of Allah; so they simply cannot drive away Satan just by making *isti'adha*. They have first to purify their hearts from the deception of Satan; causing them to love this world more than the Hereafter.

When a man falls in love with a woman and desires her so much, do you think he could easily forget her? No, he would think of her all the time. His body may be sitting next to you, but his mind would be with her. Likewise, those people who love this worldly life and their own desires would never stop thinking of them, even when standing in prayer before their Creator. They would only come to their senses when their heads would hit the wall of their graves; that would be their

[1] Recorded by Abu Dawud, and was authenticated by al-Albani.
[2] Recorded by Muslim.
[3] Surat al-A'raf, verse 201.

great awakening. Therefore, we seek refuge in Allah from heedlessness.

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "When the *adhan* is pronounced, Satan takes to his heels and passes wind with noise during his flight in order not to hear the *adhan*. When the *adhan* is completed, he returns and again takes to his heels when the *iqama* is pronounced, and after its completion he returns again till he whispers into the heart of the person to divert his attention during Prayer, making him remember things which he did not recall before the prayer, which causes him to forget how much he has prayed."[1]

Seeking refuge in Allah during the time of Anger

Two men abused each other in front of the Prophet ﷺ, and one of them was so angry that his face became swollen. The Prophet ﷺ said: "I know a word, that if he were to say it, his anger would cease." They asked: "What is it, O Messenger of Allah?" He replied: "I seek refuge in Allah from the accursed Satan."[2]

Seeking refuge in Allah when hearing the barking of a dog or the braying of a donkey

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "When you hear the braying of a donkey, seek refuge in Allāh from the outcast Satan; for the donkey has seen a devil. But when you hear the crowing of a cockerel, ask for Allah's Blessings, for their crowing indicate that he has seen an angel."[3]

Jabir ibn 'Abdullah ﷺ reported that the Prophet ﷺ said: "When you hear the barking of dogs and the braying of asses at night, seek refuge in Allah, for they see what you do not see."[4]

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[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by Abu Dawud.

Seeking the Protection of Allah for one's family, children and Property

'Abdullah ibn 'Amru ibn al-'As ﷺ reported that the Prophet ﷺ said: "If one of you marries a woman or buys a slave, he should say: 'O Allah, I ask You for the good in her, and in the disposition You have given her. I take refuge in You from the evil in her, and in the disposition You have given her." When he buys a camel, he should take hold of the top of its hump and say the same kind of thing"[1].

Ibn Abbas ﷺ reported that the Prophet ﷺ said: "If anyone of you approaches his wife (for sexual intercourse) says: 'O Allah, keep us away from Satan, and keep Satan away from what You provide us,' and if it is destined that you should have a child, then Satan will never be able to harm him."[2]

The bridegroom may lead his wife in performing a prayer (of two *raka'at*) and invoke Allah to protect their new conjugal life from the evil of Satan.

Ibn Mas'ud ﷺ said: "When your wife comes to you, tell her to perform a prayer behind you, and invoke Allah: 'O Allah, I ask for Your Blessings on my wife, and Your Blessings on me. O Allah, bless our union in good, and separate us – if You ever separate us – in good.'"[3]

If a man feels conceited about his wealth, he should say: "*ma sha' Allah, la hawla wa la quwwata illa billah*" (It is Allah's Will. There is no might or power except with Allah); for Allah ﷻ said: **﴾Why, when you entered your garden, did you not say: "It is as Allah wills, there is no strength but in Allah"?﴿**[4].

It is recommended to recite the *adhan* in the ear of the new-born child. Abu Rafi' ﷺ said: "I saw the Prophet performing *Adhan* in the ear of al-Hussain ibn 'Ali ﷺ when Fatima ﷺ gave birth to him."[5] It is also recommended that a man should make invocations for his children. It

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[1] Recorded by Abu Dawud. AL-Albani who categorised it as *Hasan* (sound).
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by al-Tabarni, and was authenticated by al-Albani.
[4] Surat al-Kahf, verse 39.
[5] Recorded by Abu Dawud and al-Tirmidhi.

was reported by Ibn 'Abbas ﷺ that the Prophet ﷺ made prayers for al-Hassan and al-Hussain, saying: "I seek refuge for you two in Allah's Perfect Words, from every devil and evil suggestion, and from every evil eye." Then he ﷺ said: "This is how my father Ibrahim (Abraham) ﷺ used to invoke for Isma'il (Ishmael) ﷺ and Ishaq (Isaac) ﷺ"[1].

The tenth shield: Surat al-Baqara

Abu Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "Do not make your houses become graveyards. For the house in which Surat al-Baqara is recited is not entered by Satan."[2] He ﷺ also said: "Recite surat al-Baqarah in your house, for Satan does not enter a house where Surat al-Baqara is recited."[3]

Anas ibn Malik reported that the Prophet ﷺ said: "Satan runs out from the house when he hears that Surat al-Baqara is being recited in it."[4]

'Abdullah ibn Mas'ud ﷺ heard the Messenger of Allah say: "Everything has a hump, and the hump of the Qur'an is Surat al-Baqara, and verily, when Satan hears Surat al-Baqara being recited in a house, he runs out from it."[5]

The eleventh shield: Ayat al-Kursi

We have seen the Hadith of Abu Hurairah ﷺ where the devil said to him: "When you go to bed, read *Ayat al-Kursi*, and Allah will appoint a guard for you who will stay with you, and no demon will come near you till morning." The Prophet ﷺ confirmed it, yet he ﷺ said: "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, O Abu Hurayra?" I answered: "No."" He ﷺ said: "It was Satan."

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[1] Recorded by al-Bukhari and al-Tirmidhi.

[2] Recorded by Muslim and al-Tirmidhi.

[3] A Hadith authenticated by al-Albani in "The Authentic Series", under No. 1521.

[4] Transmitted by Abu 'Ubaid with a sound chain of authorities.

[5] Recorded by al-Hākim and said it is Sahih, and agreed by al-Dhahabi.

The twelveth shield: Ten verses from Surat al-Baqarah

Ibn Mas'ud ﷺ said: "Whoever recites ten verses from Surat al-Baqara during the night, no devil would enter that house on that particular night. The verses are: the first four verses, the Holy Throne verse (*Ayat al-Kursi*), the next two verse, and the last three verses of the Surat"[1]. In another narration: "No devil, or anything he dislikes, would come near him or his family, and if these verses were recited over a possessed person, he would regain consciousness."

The thirteenth shield: Last two verse of Surat al-Baqara

Abu Mas'ud ﷺ reported that the Prophet ﷺ said: "If one recites the last two verses of Surat al-Baqarah at night, it would be sufficient for him (for that night)"[2].

It was said that they (the last two verses) are sufficient for him, like performing the night prayer, and it was said, "They are sufficient for him to safeguard him from Satan," and it was also said from every evil thing. And Allah knows best.

An-Nu'man ibn Bashir ﷺ reported that the Prophet ﷺ said: "Two thousand years before creating the heavens and the earth, Allah ﷻ inscribed a book of which He sent down the two verses with which He concluded Surat al-Baqara. The Devil will not come near a house in which they are recited for three nights."[3]

'Ali ﷺ said: "I have never seen a conscious man go to sleep before reciting the last three verses of Surat al-Baqara."

The fourteeth shield: Al-mu'awwidhat[4]

'Aishah ﷺ said that whenever the Prophet ﷺ went to bed, he would join his hands together and blow in them, reciting: ﴾**Say: He is Allah,**

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[1] Transmitted by al-Darimi, by way of al-Sha'bi.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by al-Tirmidhi and al-Hākim who said: it is *sahih*.

[4]the last three Surahs of the Qur'an

Absolute Oneness⟩ and **⟨Say: I seek refuge with the Lord of Daybreak⟩** and **⟨Say: I seek refuge with the Lord of mankind⟩**, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, and face and front of his body. He used to do that three times"[1].

'Abdullah ibn Khubayb ﷺ said: "We went out one rainy and intensely dark night to look for the Messenger of Allah ﷺ to lead us in prayers, yet when we found him, he asked: 'Have you prayed?' However I did not say anything. So he said: 'Say', so I did not say anything. He ﷺ again said: 'Say', and I did not say anything. then he said: 'Say'. So I replied: 'What am I supposed to say?' He ﷺ repliedd: 'Say: **⟨Say, He is Allah, One⟩** and *al-mu'awwidhatan* three times in the morning and evening; they will serve you for every purpose.'"[2]

'Uqbah bin 'Amir reported that the Prophet ﷺ said: "What wonderful verses have been revealed today, the like of which has never been seen! They are: **⟨Say: I seek refuge with the Lord of Daybreak⟩** and **⟨Say: I seek refuge with the Lord of mankind⟩**

'Aishah ﷺ said: "During the Prophet's illness, he used to recite *al-mu'awwidhat* (Surat al-Falaq and Surat al-Nās) and then blow his breath over his body. When his illness aggravated, I used to recite those two Surahs and blow my breath over him and make him rub his hands for its blessings"[3].

Abu Sa'id al-Khudri ﷺ said: "The Prophet ﷺ used to seek refuge in Allah from the Jinn and the evil eye of men till *al-mu'awwidhatan* were revealed, after which he made use of them and abandoned everything else."[4]

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[1] Recorded by al-Bukhari and al-Tirmidhi.
[2] Recorded by Abu Dawud, and al-Tirmidhi.
[3] Recorded by al-Bukhari, Muslim and Malik.
[4] Recorded by al-Tirmidhi and Ibn Mājah.

The fifteenth shield: Observing the remembrance of Allah

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "If one says one-hundred times in one day: "None has the right to be worshipped but Allah, Alone, Who has no partners, to Him belongs the Dominion, and to Him belongs all Praise, and He has Power over all things", one will get the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be removed from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done."[1]

Abu Dharr ﷺ reported that the Prophet ﷺ said: "He who recites ten times before standing up, after finishing *Salat* – and before speaking: 'There is no god but Allah, the One, having no partner, to Him belongs sovereignty and to Him all praise is due; He gives life and causes death; and He is Potent over everything', for him there would be recorded for every recital ten good deeds, and ten of his sins would be obliterated, and he would be raised ten ranks (in status). He is safeguarded against any unpleasantness, he is safeguarded against Satan, the accursed, and no sin would destroy him except associating anything with Allah."[2]

The sixteenth shield: Safeguarding one's vision

One of the gravest intrusions of Satan in mankind takes place when a person lets one's eyes roam freely to see the unlawful; therefore, safeguarding them breaks Satan's evil aims. Ibn al-Qayyim said: "The curiosity behind one's vision evokes an approval of looking, which allows the image seen to be stored in the heart, which generates a desire to obtain it. Therefore, the starting point of *fitnah* is the curiosity of the eyes, as stated by the Prophet ﷺ: 'A glance is one of the poisonous arrows of *Ibliss* (Satan); so whoever lowers his eyes (from seeing the unlawful) for the Sake of Allah, Allah ﷻ would produce for him an act of worship, whose sweetness he will experience

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[1] Recorded by al-Bukhari and Muslim.

[2] Recorded by al-Tirmidhi.

in his heart till the Day he meets Him ﷻ'"[1]. Serious incidents begin with the curiosity of one's eyes. Many looks (or glances) have indeed led to many grievance and sorrow.

The Prophet ﷺ prohibited allowing one's eyes to see anything in one's sight, since it entails evil for mankind; so he told 'Ali ؓ: "Do not give a second glance, 'Ali, because while you are not to blame for the first, you have no right for the second."[2]

Ibn Mas'ud ؓ said: "There is in every glance an evil aspiration from Satan."

Abu Hurayrah ؓ reported that the Prophet ﷺ said: "Allah has written for a son of Adam his inevitable share of adultery, whether he is aware of it or not: The adultery of the eye is looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter); the inner self may wish and long for (adultery) yet it the private parts that turn that into a reality or prevent one from submitting to the temptation."[3]

Jarir ibn 'Abdillah ؓ said: "I asked the Prophet ﷺ about a sudden glance that is cast on the face of a non-*mahram*, he ﷺ commanded me that I should turn my eyes away."[4]

The Prophet ﷺ blocked the path of Satan, when he ﷺ commanded people of his *Ummah*, by saying: "Do not enter upon the (the company of) ladies." A man from the Ansar said: "O Messenger of Allah, what about *al-hamu* (the in-laws of the wife, the brothers of her husband, his nephews, etc)?" He ﷺ replied: "The in-laws of the wife are death itself."[5]

The prohibition of entering int the company of ladies follows on from the *Hadith* of the Prophet ﷺ in which he said: "Whenever a man is alone with a woman, the devil is the third."[6]

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[1] Transmitted by al-Tabarani and al-Hākim, on the authority of Hudayfa.
[2] Recorded by Ahmad, al-Tirmidhi, and Abu Dawud.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by Muslim, al-Tirmidhi and Abu Dawud.
[5] Recorded by al-Bukhari, Muslim and al-Tirmidhi.
[6] Recorded by al-Tirmidhi, on the authority of 'Umar ibn al-Khattab ؓ.

The Prophet ﷺ prohibited a man from visiting a woman except in the presence of a *mahram*[1] to her."[2] He ﷺ even forbade shaking hands with a non-*mahram* woman: "To be stabbed in the head with a needle is better for you than touching a non-*mahram* woman."[3]

The Prophet ﷺ also said: "Whoever can guarantee the chastity of what is between his two jaw-bones and what is between his two legs (i.e. his private parts), I guarantee Paradise for him."[4]

It is forbidden for a woman to look at a man. Ibn Kathir said that many scholars said that it is unlawful for a woman to look at men (non-*mahram* to her), whether she has a desire for them or not, and they support their statement with the *Hadith* of Umm Salamah ﷺ, who said: "While I was visiting the Prophet ﷺ and Maymunah, Ibn Umm Maktum came over, so the Messenger of Allah ordered us to veil ourselves; he ﷺ said: 'Cover yourselves from him'. So I replied: 'O Messenger of Allah, is he not blind, and unable to see or recognize us?' The Messenger of Allah ﷺ replied: 'What about you, are you blind too, do you not see him?'"[5] (i.e. women are not allowed to look at men as well).

Allah ﷻ legislated that people should ask for permission before looking at other peope's possession. Anas bin Malik reported, 'A man peeped into the room of the Prophet ﷺ. Then the Prophet stood up, holding an arrow head, and said: 'It is as if I am just looking at him, trying to stab the man.'"[6]

Sahl ibn Sa'd ﷺ reported that a man stood facing the door of the Prophet ﷺ, so he ﷺ came out to him and said: "If I found out you are looking inside, I would stab you in your eyes. Asking permission is meant to avoid the gaze of an eye."[7]

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[1] *mahram*: a Muslim with whom a woman cannot marry at all according to Islamic jurisprudence (such as her father, brother, etc).
[2] Recorded by al-Bukhari and Muslim
[3] Al-Albani said the *Hadith* was narrated by al-Ruyani, with a good chain of authorities.
[4] Recorded by al-Bukhari.
[5] Recorded by al-Tirmidhi.
[6] Recorded by al-Bukhari.
[7] Recorded by al-Bukhari and Muslim.

Thawban ﷺ reported that the Prophet ﷺ said: "It is not lawful for any man to look inside the house of someone except if he is authorized to do so; for if he does, it is as if he had entered."[1]

Abu Hurayrah reported that the Prophet ﷺ said: "Once one has looked into the house, then there is no need to ask for permission (to enter)."[2]

'Umar ibn al-Khattab ﷺ said: "Whoever looks closely and deeply inside a house before he is given permission, has sinned"[3]. Nafi' ﷺ also reported that "When the son of Ibn 'Umar reached puberty, his father would only let him in after he had given him permission."[4]

Musa ibn Talha ﷺ said: "I entered the room with my father (while my mother was inside), so as I followed my father in, he pushed me in my chest, saying: 'Do you want to enter without permission?'"[5]

'Ata' ﷺ said: "I asked Ibn 'Abbas: 'Do I have to ask permission even to enter upon my sister?' he said: 'Yes' I said: 'But she is in my room' he replied: 'Do you wish to see her naked?'"[6]

Abu Sa'id al-Khudri ﷺ reported that the Prophet ﷺ said: "Beware! Avoid sitting by the roadside (ways)." The people replied: "There is no way out of this as these are our sitting places where we have discussions". The Prophet ﷺ said: "If you must sit there, then observe the rights of way". They asked: "What are the rights of way?" He ﷺ replied: "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, advocating good and forbidding evil."[7]

The Prophet ﷺ said: "After me, I have not left behind any affliction more harmful to men than women."[8] And he ﷺ also said: "Avoid the

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[1] Recorded by al-Bukhari, al-Tirmidhi and Abu Dawud.
[2] Recorded by al-Bukhari and Abu Dawud.
[3] Recorded by al-Bukhari, in "*al-adab al-mufrad*".
[4] Ibid.
[5] ibid.
[6] ibid.
[7] recorded by al-Bukhari and Muslim.
[8] Recorded by al-Bukhari and Muslim.

allurement of women; verily, the first trial for the People of Isra'il was caused by women."[1]

It was said that Satan says to a woman: "You represent half my army, you are my arrow which I throw and never miss; you are the place of my secret, and you are the messenger of my affairs".

Ibn Mas'ud ﷺ reported that the Prophet ﷺ said: "A woman is *'awra* (so she should conceal her body), for when she goes out, the devil looks at her (i.e. oversees her)."[2]

When a man accidently looks at a woman (and likes her), he should go straight to his wife and satisfy his desire with her. The Prophet ﷺ saw a woman who charmed him, so he went to Sawdah who was making perfume in the company of some women. They left him, and after he had satisfied his desire, he said: "If any man sees a woman who charms him, he should go to his wife, for she has the same kind of thing as the other woman"[3]. And if one is not married, then one is advised to fast, as fasting will diminish one's sexual power. One should have strong will-power and faith to confront one's desires, because once one becomes weak before them, one would become a slave to them; Allah ﷻ said: **﴾Have you seen him who takes his whims and desires to be his god?﴿**[4].

The Prophet ﷺ said: "Seven people will be shaded by Allah's Shade on the Day of Resurrection, when there will be no shade except His Shade (and he ﷺ mentioned among them): a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and who says: 'I am afraid of Allah, the Lord of the Worlds'"[5].

Allah ﷻ said: **﴾Say to the male believers that they should lower their eyes and guard their private parts. That is purer for them. Allah is aware of what they do. Say to the female believers that they should lower their eyes and guard their private parts...﴿**[6]

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[1] Recorded by Muslim.
[2] Recorded by al-Tirmidhi.
[3] Recorded by al-Tirmidhi.
[4] Surat al-Jathiyah, verse 23.
[5] Recorded al-Bukhari and Muslim.
[6] Surat al-Nūr, verse 30.

Sayyid Qutb said: "Islam aims at establishing a pure society, where desires do not erupt at any moment, and bodily impulses are not regularly stirred or excited. These regular stimulations may develop into a voracity of desires, which are hard to satisfy; this leads to unlawful gazing, stimulative and provocative actions, women displaying their charm and naked bodies. They create nothing but a more intensified and voracious animalistic impulses on the one hand, and on the other, they simply destroy the will-power within a person. In fact, the situation would develop into a chaotic and uncontrolled social break down (with vice and immorality), or as in other cases, lead to mental illness and complexies, resulting from restraint and repression, after the excitement, which could turn into self-torture.

One of the means by which Islam creates a clean society is to prevent this type of excitement, keeping the deep-rooted instinctive urge between the two sexes as sound as possible, by only having its natural strength, without any artificial stimulation, and dispose in its clean and safe place.

Instinctive tendency between a man and a woman is deep-rooted in (biological) development, because Allah ﷻ has linked it to the continuity of life on earth, and to the establishment of the continuation of the human race. It is a constant tendency which calms down for a while, but then returns again; its stimulation will increase its tenacity, causing it to crave for satisfaction, but if it does not find fulfilment, all the stimulated nerves would have to feel the stress and strain.

Many acts or movements may excite or stir up one's feelings: Someone's apearance, a particular movement, such as walking, laughing, flirting with a tone which expresses this excited tendency. Yet, the only safe way out is to reduce these stimulations so that this tendency is kept within its natural limits, whereby it can express itself naturally when its time comes. This is the course taken by Islam; by education in one's manners, and devoting one's human energy to other issues of life, not just responding to this bodily urge."[1]

Al-Qurtubi said: "One's vision is the great gate to the heart, and some of the strongest feelings are related to it. So accordingly, many

[1] In the Shades of the Qur'an (4/2512).

downfalls have come from it, therefore, it is necessary to warn against it, and look away from all that is unlawful."[1]

I (the author) do not just mean casting one's vision away from unlawful images, but also from looking at a Muslim with a look of hatred, anger, envy or contempt....

The seventeeth shield: Safeguarding one's tongue

Ibn al-Qayyim said: "Futile talk opens many gates of evil for man, by the influence of Satan; therefore, by avoiding idle words one blocks these gates, and thwarts any chance of Satan to plant his evil seeds. Many wars were initiated because of a few stray words; the Prophet ﷺ said to Mu'adh ibn Jabal ؓ: "Exercise restraint on your tongue." Mu'adh replied: "O Messenger of Allah, would we be responsible for what we say with it?" Thereupon he ﷺ said: "Mu'adh, may my mother be bereaved. Will anything else besides irresponsible talk cause the people to be thrown into the Hell-Fire upon their nostrils?"[2] The majority of sins are generated by irresponsible talk and unlawful looking. They are the greatest means for Satan to influence man, because there is no limit to their desire, they could never be fully satisfied; contrary to the appetite, for example; as whenever the stomach is full, it would no longer have any desire for food. As for the eyes and the tongue, if they are left uncontrolled, they would simply roam dangerously in every direction."[3]

You should know, O brothers and sisters in Islam, that (the abuse of) words can be the way that Satan uses to tempt, control and dominate man; therefore, safeguarding one's tongue (from irresponsible talk) is one of the most important shields of man against Satan. This shield refers to many issues:

1. Avoiding idle talk

Idle talk is wasting time, which is so precious to a Muslim. Indeed, a Muslim should exploit his time in remembering Allah ﷻ, and thus

[1] *Tafsir* al-Qurtubi (12/223).
[2] Recorded by al-Tirmidhi.
[3] Tafsir al-Qayyim (627).

would then be greatly rewarded for it. If idle talk consists of harming others, then it would only bring misfortune to the speaker, allowing one to miss plenty of rewards. The Prophet ﷺ said: "It is part of the excellence of a person's Islam that he should discard that which is of no benefit to him."[1]

'Umar ibn al-Khattab ؓ said: "Do not talk about whatever is of no benefit to you, avoid your enemy, and beware of your friends among people except the trustworthy, for only a trustworthy person is the one who fears Allah ﷻ. Do not be in the company of a person of vice, lest you might learn from his viciousness; do not reveal your secrets to him, but you may do so with people who fear Allah ﷻ."

Al-Ghazali said: "Do not ask others about something which is of no benefit to you, because you would just waste your time, and that of others if they reply, yet this only applies to something wherein answering does not involve a sin, but for most unnecessary questions lead to misfortune. You ask someone about his state of worship, for example, saying: 'Are you fasting?' If he should reply: 'Yes', he would disclose his worship, and he might fall victim of *riya'* (feel conceited about his state of worshipping Allah by fasting), yet even if he does not feel *riya'*, his worship would be exposed from its state of secrecy; while it is known that those who keep some acts of worship secret are more preferred to Allah than those display them openly. If he should reply: 'No' he would be lying, but should he remain silent, it would seem as though he were despising you. Therefore, in many ways, your question could lead to *riya'*, lying or contempt."[2]

The cure for people who cannot avoid talking about these things is:

To think carefully and reflect on each word before uttering it; if it is beneficial, one may say it, otherwise, one should withhold it. It might seem difficult at the beginning, but then it will be easy with the Help and Success of Allah ﷻ. People should also seek help by invoking Allah: "O Allah, provide me with a tongue that is constantly remembering You, and a heart that is only sublissive to You."

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[1] Recorded by al-Tirmidhi, and was authenticated by al-Nawawi.
[2] Al-ihya' (1546).

2. Safeguarding one's tongue from superfluous (idle) talk

This refers to the superfluous talk in which there is no benefit. If the meaning is conveyed using one word, then the use of another word would be excessive; Allah ﷻ said: **﴾There is no good in much of their secret talk, except in the case of those who enjoin Sadaqa, or what is right, or put things right between people﴿**[1].

Rakb al-Masri narrated that the Prophet ﷺ said: "Blessed are those who withhold the excessive talk, yet spend from their excess wealth."[2]

Mujāhid said: "Words are written in the account of every individual; so if a man should silence his son by promising to buy him such and such, and he would be written as a liar (if he did not fulfil his promise)".

3. Preserving one's tongue from talking about falsehood and worthless subjects

This refers to talk about sinful deeds, for example, discussing women issues, drinking parties, sinful gatherings, the pleasures enjoyed by the wealthy and the tyranny of kings, etc.

Bilal ibn al-Harith al-Muzani reported that the Prophet ﷺ said: "A man may say something, not realizing its import, which is in fact pleasing to Allah ﷻ, in consequence of which Allah decrees His Pleasure for him, till the day on which he will meet Him. A man may (also) say something, not realizing its import, which displeases Allah ﷻ, in consequence of which Allah decrees His Displeasure for him till the day when he will meet Him"[3].

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "A Servant of Allah may utter a word carelessly which displeases Allah without thinking of its gravity, and because of that he will be thrown into the Hell-Fire, to a distance longer that the distance between east and west."[4]

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[1] Surat al-Nisa', verse 114.
[2] Transmitted by Al-Baihaqi, and considered as sound by Ibn Abd al-Barr. But there is controversy regarding Rakb (the narrator of this Hadith); al-Baghawi said: 'I am not sure whether he heard this from the Prophet ﷺ or not.'
[3] Recorded by al-Tirmidhi and Malik.
[4] Recorded by al-Bukhari and Muslim.

4. Preserving one's tongue from hypocritical talk and quarelling

Abu Umamah ﷺ reported that the Prophet ﷺ said: "I guarantee a House in the surroundings of Paradise for a man who avoids quarrelling, even if he were in the right, a House in the middle of Paradise for a man who avoids lying, even if he were joking, and a House in the upper part of Paradise for a man who made his (own) character good."[1]

The Imam Malik said: "Hypocritical talk renders the heart impenitent, and causes rancour."

'Umar bin al-Khattab ﷺ said: "Do not acquire knowledge for three things, and do not reject it for three other things: Do not learn it for the sake of hypocrisy, pride or boastfulness, and do not reject it out of shyness, modesty or love of ignorance."

You should know, O Muslim brother, that quarrelling does not confirm the truth, or nullify falsehood; rather, it could become an excuse for corrupt people to adhere more tightly to their falsehood. Therefore, a Muslim should preserve his/her tongue from disputing. If he/she wants to offer any advice, he/she should do so calmly, and it would more appropriate to offer it private, between you and the one you advise, in order not to embarrasse the person in public.

5. Safeguarding one's tongue from quarrelling

'Aishah ﷺ reported that the Prophet ﷺ said: "The most hated person in the Sight of Allah is the most quarrelsome person."[2]

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "A good word is also regarded as Sadaqah"[3].

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[1] Recorded by Abu Dawud, and it was authenticated by al-Nawawi. It was also narrated by al-Mundiri on the authority of Anas ﷺ.
[2] Recorded by al-Bukhari.
[3] Recorded by Muslim.

'Uday ibn Hātim ﷺ reported that the Prophet ﷺ said: "O people, save yourselves from the Hell Fire even with half a date (fruit), given in charity."[1]

Al-Ghazali said: "Quarrelling is the starting point of all evil and also hypocritical talk and disputes. Therefore, one should not resort to it, except in times of necessity, and even, when it is necessary, one should safeguard one's tongue and heart from the consequences of feuding, although that may be extremely impractical."[2]

'Umar ﷺ said: "Piety is an easy thing: a cheerful face and gentle talk", and one of the scholars said: "Gentle talk washes away any rancour that exists in the limbs."

6. Preserving one's tongue from rhetorical and boastful speech

The Prophet ﷺ strongly condemned rhetoric and boastfulness: "On the Day of Judgment, the dearest and closest to me will be those persons who had the best moral character. Those among you who talk with affectation and are given to boasting will be the most repugnant to me, and farthest from me on the Day of Judgment." The Companions submitted: "O Messenger of Allah, what is meant by the word '*Mutafayhiqun*'?" he ﷺ replied: "Those given to boasting."[3]

The Prophet ﷺ mentioned three bad attributes in the above Hadith: *Tharthar* (someone who talks excessively); *Mutashaddiq* (someone who extends his speech and praises his talk presumptuously); *Mutafayqih* (someone who arrogantly elaborates in his speech, to show he is above the rest).

Al-Ghazali said: "This does not refer to refining one's speech and reminding people, without any unnecessary usage of words; because the objective is to stir their hearts and eagerness (to seek the Pleasure of Allah), therefore some elegant speech could have a positive effect on them. However, the discussions raised for fulfilling life's needs

[1] Recorded by al-Bukhari and Muslim.
[2] Al-ihya' (1558).
[3] Recorded by Ahmad and al-Tirmidhi, who who categorised it as *sahih*.

should not include rhetoric and arrogant speech. It is very reprehensible to devote any time to it, because its incentive is arrogance and showing off, which is abhorred and rejected in Islam."

7. Preserving one's tongue from shameless talk

Ibn Mas'ud ﷺ reported that the Prophet ﷺ said: "A believer is not given to accusing others or cursing them, nor is he immoral or shameless."[1]

Usamah ibn Zayd ﷺ reported that the Prophet ﷺ said: "Allah does not love an immoral person who acts shamelessly."[2]

Jabir ibn Samurrah ﷺ reported that the Prophet ﷺ said: "Obscenity and immorality are not part of Islam, so the best example of Islam is (shown by) those who have the best of morals."[3]

What is obscene in language?

Al-Ghazali said: "It is expressing immoral acts with obscene language, mostly used when describing sexual relations and everything related to it. People of vice use plain expressions, while righteous people avoid such terms, using euphemisms instead; they prefer to mention words which are indirectly related to them, out of decency."

8. Preserving one's tongue from insulting

Ibn Mas'ud ﷺ reported that the Prophet said: "Abusing a Muslim is *fusuq* (an evil-doing) and killing him is *kufr* (disbelief)."[4]

An Arab nomad came to the Prophet ﷺ and asked for some advice, so he ﷺ told him: "You have to fear Allah, so if a man abuses you with something he knows about you, do not abuse him with something you know about him. Thereby, there will be evil consequences for him (for

[1] Recorded by al-Tirmidhi who categorised it as *hasan* and *gharib*', and by al-Häkim authenticated it.
[2] Narrated by Ibn Abi Dunya and al-Tabarani. Al-'Iraqi said its chain of authorities is good.
[3] Recorded by Ahmad and Ibn Abi Dunya, with a good chain of narrations.
[4] Recorded by al-Bukhari and Muslim.

abusing you) and good rewards for you (for abstaining from abusing him), so do not abuse or insult anyone at all." He said: "I have never abused anyone since then."[1]

Ibn 'Abbas ﷺ heard the Prophet say: "Cursed he who abuses his parents."[2]

'Abdullah ibn 'Amru ﷺ reported that the Prophet ﷺ said: "It is one of the greatest sins that a man should abuse his parents." The people asked: "O Messenger of Allah, how does a man curse his parents?" He ﷺ repliedd: "A man may abuse the father of another man, so the latter then abuses the father of the former and his mother as well."[3]

9. Preserving one's tongue from cursing

'Abdullah bin 'Umar ﷺ narrated that the Prophet ﷺ said: "A believer is not given to cursing."[4]

Samurrah ibn Jundub ﷺ reported that the Prophet ﷺ said: "Do not invoke Allah's Curse, nor Allah's Anger and Hell."[5]

'Imran ibn Husayn ﷺ said: "We were with the Messenger of Allah ﷺ on one of his journeys, and there was a woman from the Ansar riding a she-camel that shied, so she cursed it. The Prophet ﷺ heard that and said: 'Unload it and set it free for it is accursed.' 'Imran said: 'I can still see that dromedary walking amongst people and none taking any notice of it.'"[6]

Abu Darda' ﷺ reported that the Prophet ﷺ said: "The invoker of a curse would neither be an intercessor nor a witness on the Day of Judgment."[7]

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[1] Recorded by Ahmad and al-Tabarani.
[2] Recorded by Ahmad, Abu Ya'la and al-Tabarani.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by al-Tirmidhi.
[5] Recorded by al-Tirmidhi and Abu Dawud who categorised it as *hasan sahih*."
[6] Recorded by Muslim.
[7] Recorded by Muslim.

Ana ibn Malik ﷺ said: "A man was riding his camel in the company of the Prophet ﷺ, and at one moment he cursed his camel, so the Messenger of Allah ﷺ told him: "O Servant of Allah, do not walk (together) with us with an accursed camel."[1]

Thabit ibn al-Dahhāk ﷺ reported that the Prophet ﷺ said: "Cursing a believer is like murduring him."[2] As mentioned in the above *Ahadith*, cursing is invoking the expulsion of a person from the Mercy of Allah ﷻ, which is a very serious matter, because no one has the right to judge whether another should be expelled from the Mercy of Allah, except one upon whom Allah Himself had already passed His Judgment. Therefore, it is also unlawful for a Muslim to invoke a curse upon an animal or even any inanimate body.

As for cursing a human being, there is a detailed explanation:

1. It is lawful in Islam to invoke Allah's Curse in a general context: such as saying: "May the Curse of Allah be upon the polytheists, oppressors, and innovators in Islam."

2. It is lawful to invoke Allah's Curse with a specific description: such as saying: "May Allah's Curse be upon the Jews, Christians, Magi (Zoroastrians), *Khawarij* (Dissenters who consider every sinful Muslim as *kafir)*, *Rawafid* (Shiite extremists), people who indulge in adultery and usury...etc."

3. It is not lawful to invoke Allah's Curse upon any particular person, unless the curse was confirmed in Islam; such as saying: "Pharaoh, may Allah's Curse be upon him," or "Abu Lahab, may Allah's Curse be upon him."

It is not lawful to invoke Allah's Curse upon any particular living person, even of he was a polytheist, a Jew, a Magus (Zoroastrian); because he could repent and embrace Islam before his/her death, and so would die as a devout believer in the Oneness of God. So how can one judge someone to be expelled from the Mercy of Allah? This is

[1] Transmitted by Ibn Abi Dunya with a good chain of narrations.
[2] Recorded by al-Bukhari and Muslim.

regarding the polytheist, so what about the Muslim *fasiq* and *mubtadi'* (i.e. the sinner or innovator in Islam).

'Umar ibn al-Khattab ﷺ related a story about a man whom the Prophet ﷺ had lashed for drinking alcohol: One day he was brought to the Prophet on the same charge and was lashed again. On that, a man from among the people said: "O Allah, curse him! How frequently he has been brought to the Prophet on such a charge!" The Prophet ﷺ replied: "Do not curse him, for by Allah, I know for he loves Allah and His Messenger"[1].

10. Withholding one's tongue from abusing the dead

'Aishah ﷺ reported that the Prophet ﷺ said: "Do not abuse the dead, for they have attained the result of what they have done."[2]

She ﷺ also related that the Prophet ﷺ said: "Do not remember your dead except with goodness."[3]

11. Preserving one's tongue from accusing the believer of polytheism

Ibn 'Umar ﷺ related that he heard the Prophet ﷺ say: "If a man says to his brother: 'O *kafir* (disbeliever)!' then surely one of them is such (i.e. a *kafir*)."[4]

Thabit al-Dahhāk ﷺ reported that the Prophet ﷺ said: "Whoever accuses a believer of *kufr* (disbelief), then it is as if he killed him."[5]

12. Preserving one's tongue from excessive jest

Abu al-Hasan al-Mawrudi said: "You ought to know that jesting disregards the rights (of a person); it leads to cutting off one's family

[1] Recorded by al-Bukhari and others.
[2] Recorded by al-Bukhari.
[3] Recorded by al-Nasā'i.
[4] Recorded by al-Bukhari and Muslim.
[5] Recorded by al-Bukhari.

relations and disobedience to one's parents. It disgraces the joker and harms the person who is then subject to jesting.

'Umar ﷺ said: "He who laughs all the time would lose his respect and awe; and for he who jokes, people would scorn him; and for he who talks excessively, his mistakes would multiply, and thereby his humbleness would decrease, as would his piety, until his heart would become void of the Fear of Allah."

Sa'id ibn al-'As said to his son: "Do not joke with a noble, for he may dispise you, or if he is vile, he may be insolent towards you."

Joking is permitted with two conditions:

First: That one should not include any lies. Abu Hurayrah ﷺ said: "They said: 'O Messenger of Allah, but you also joke with us.' He ﷺ replied: 'Even if I joke with you, I don't tell you anything but the truth.'"[1] Abu Hurayrah ﷺ also reported that the Prophet ﷺ said: "A Servant of Allah may utter a word which pleases Allah without giving it much importance, and because of that Allah would raise him to a higher level in terms of his reward; while another Servant of Allah may utter a word carelessly which displeases Allah, without thinking of its gravity, and because of that he would be thrown into the Hell-Fire."[2]

Second: That one should not do it frequently, because excessive joking weakens one's heart.

Abu al-Hasan al-Mawrudi said: "Excessive jesting distracts a person from reflecting on important matters, or taking precautions against misfortunes; for he who indulges in it, would lose his dignity and respect."

Joking should be done with good intentions, in order to achieve a reward from Allah for it; like playing with one's spouse with the intention of cheering her up, and being kind to her, as the Prophet used to do with 'Aishah ﷺ. Also playing with one's companions and

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[1] Recorded by al-Tirmidhi.
[2] Recorded by al-Bukhari and Muslim.

friends should be done with the intention of consolidating companionship and friendship.

13. Preserving one's tongue from scorn and mockery

Allah ﷻ said: **﴾O you believers! Do not ridicule others who may be better than yourselves; nor should any women ridicule other women who may be better than them﴿**[1].

Mockery is looking down upon somebody, making fun of and stating his/her shortcomings in order to ridicule him/her. This may be expressed in words, actions or signs. But why mock the believers when the Prophet ﷺ said: "Many a man who has unkempt hair and is dusty, may not even be looked at or noticed by people, yet if they should make an oath of allegiance to Allah, He ﷻ would fulfil their oath."[2] He ﷺ also said: "Verily, Allah does not look at your images and your wealth, but He looks at your hearts and your deeds."[3]

The motive behind mockery is pride, as the Prophet ﷺ has described: "Pride is: disdaining the truth (out of self-conceit) and having contempt for the people"[4], and he ﷺ also said: "He who has pride in his heart (as much as) the weight of a tiny seed shall not enter Paradise."[5]

14. Preserving one's tongue from disclosing secrets

There are two types: disclosing one's personal secrets or those of others; both of which are reprehensible, while the first one remains less evil than the second.

First: Revealing one's personal secrets is one of the reasons for one's failure, and it may even lead to being disgraced by the person to whom the secrets are disclosed. 'Ali ibn Abi Talib ؓ said: "Your secret is your prisoner; if you disclose it, you become its prisoner."

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[1] Surat al-Hujurāt, verse 11.
[2] Recorded by al-Bukhari and Muslim
[3] Recorded by Muslim.
[4] Recorded by Muslim and Ahmad.
[5] Recorded by Muslim and al-Tirmidhi.

Second: Revealing the secret of a Muslim is a serious and grave matter, because it is a trust laid upon you, and disclosing it is a breach of faith, for distrust is one of the signs of a hypocrite.

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "The signs of a hypocrite are three: whenever he speaks he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays his trust (proves to be dishonest)."[1]

The Prophet ﷺ also said: "When a man tells (someone) something and then departs, it is a trust."[2]

It was narrated that Mu'awiyah ﷺ confided a word to al-Waleed ibn 'Utbah, so al-Waleed told his father: 'O father, the *Amir* of the believers confided a word in me and I don't think there is any harm in telling you about it.' His father answered him: 'Do not reveal it to me; for he who safeguards a secret, the choice would be to his advantage, but for he who reveals it, it would be against him.' Al-Waleed said: 'O father, does this come also between the father and his son?'. He said: 'No by Allah, but I prefer that your tongue would not get accustomed to revealing secrets.' Al-Waleed explained: 'So I went to Mu'awiyah and informed him, and he told me: 'O Waleed, your father had saved you from becoming enslaved by a sin."'

The scholars have permitted revealing someone's secret after his/her death, and take their evidence from the *Hadith* of 'Aishah ﷺ who reported: "Once Fatima ﷺ came walking with a gait resembling the gait of the Prophet. The Prophet said: 'Welcome, O my daughter!' Then he made her sit on his right or left side, and then told her a secret upon which she started weeping. I asked her: 'Why are you weeping?' He again told her a secret and she started laughing. I said: 'I never saw happiness so near to sadness as I saw today.' I asked her what the Prophet had told her. She said: 'I would never disclose the secret of Allah's Messenger.' When the Prophet died, I asked her about it. She replied: 'The Prophet said: 'Every year Gabriel used to revise the Qur'an with me once only, but this year he has done so twice. I think

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[1] Recorded by al-Bukhari and Muslim.

[2] Recorded by Abu Dawud and al-Tirmidhi, on the authority of 'Abdillah ibn Jabir ﷺ.

this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he said: 'Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the lady believers? So I laughed at that.'"[1]

15. Preserving one's tongue from lying

The Prophet said: "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to *al-fajur* (i.e. wickedness, evil-doing), and *al-fajur* leads to the Hellfire, and so a man may keep on telling lies till he is written down before Allah, as a liar."[2]

Abu Umamah ﷺ reported that the Prophet ﷺ said: "I guarantee a house in the middle of Paradise for a man who avoids lying, even if he were joking."[3]

Al-Hasan ibn 'Ali ﷺ said: "I have retained in my memory these words of Allah's Messenger ﷺ: 'Leave what causes you doubt, and turn to what does not causes you doubt. Truth is tranquillity, but falsehood is doubt.'"[4]

'Abdullah ibn 'Amru ibn al-'As ﷺ reported that the Prophet ﷺ said: "Whoever has the following four characteristics will be a pure hypocrite: if he speaks, he tells a lie; if he gives a promise, he breaks it; if he makes a covenant, he proves treacherous; and if he quarrels, he behaves in a very impudent, evil insulting manner. And whoever has one of these characteristics has one characteristic of a hypocrite, unless he gives it up"[5].

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[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by Abu Dawud and al-Tirmidhi who categorised it as *hasan*.' Al-Hafidh al-Mundiri said it was narrated by al-Bayhaqi with a sound chain.
[4] Recorded by al-Tirmidhi who categorised it as *hasan sahih*.'
[5] Recorded by al-Bukhari and Muslim.

Ibn 'Umar reported that the Prophet ﷺ said: "When a man lies, the angel moves a mile from him because of the bad odour of what he has produced."[6]

Abu Hurayrah ﷺ reported that the Messenger of Allah said: "There are three persons with whom Allah would neither speak, nor would He absolve, on the Day of Resurrection; he would not look at them and there would be a grievous torment for them: an aged adulterer, a lying king and a proud destitute."[2]

Some people tell lies to make others laugh, but when you tell them to give up lying, they would say: "I am simply joking." The Prophet ﷺ has said about such people: "Woe to him who relates things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him."[3]

There are some people who lie about what they have seen in a dream, which is a grave offence. Wathila ibn al-Asqa' ﷺ reported that the Messenger of Allah ﷺ said: "Verily, one of the worst lies is to falsely claim to be the son of someone other than one's real father, or to claim to have had a dream one had not had, or to attribute to me what I have not said."[4]

Ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said: "The worst lie is that a person should claim to have seen a dream which he has not seen."[5]
Ibn 'Abbas ﷺ reported that the Prophet ﷺ said: "Whoever claims to have seen a dream which he did not see would be ordered to make a knot between two grains of barley, which he would not be able to do."[6]

The most evil liars who have the gravest sin are those who tell lies against Allah and His Messenger – in terms of interpreting the Qur'an and the Sunnah. Telling lies about Allah include making lawful what Allah ﷻ regards as unlawful, or forbidding what Allah ﷻ has made lawful. He ﷻ said: **﴾Do not say about what your lying tongues**

[6] Recorded by al-Tirmidhi who categorised it as *hasan gharib*.'
[2] Recorded by Muslim.
[3] Recorded by Abu Dawud, al-Tirmidhi, al-Nasā'i and al-Bayhaqi.
[4] Recorded by al-Bukhari.
[5] Recorded by al-Bukhari.
[6] Recorded by al-Bukhari.

describe: 'This is *halal* and this *haram*,' inventing lies against Allah. Those who invent lies against Allah are not successful﴿[1]. This Verse refers to those who give *fatwa* without any knowledge; you would find one of them giving a *fatwa* regarding a particular issue, yet when you ask him for the proof from the Qur'an or the *Sunnah*, he becomes perturbed and confused, and he would probably tell you: this is from the *madhhab*[2] of so and so; or this is the opinion of the *jumhur*[3]; or this is the opinion of some scholars. These expressions are only used as excuses when people have no clear proof.

Al-Shafi'i said: "Knowledge is that which says: 'narrated so and so'; and besides that is simply insinuations of the devil."

Do not assume that this a call to disregard the schools founded by the scholars. They represent an astonishing Islamic heritage; but what is intended is to adopt a particular issue only when you have a proof from the Qur'an or the Sunnah, and this is the advice of the scholars themselves.

Abu Haneefah said: "It is not permitted for any one to take our opinion if he does not know where we derived it from.

Imam Malik said: "I am just a human being; sometimes I am right and sometimes I am wrong in my opinions; so check my interpretation, if it conforms to the Book of Allah (the Qur'an) and the Sunnah of the Prophet, you may then adopt it, and if it does not, you may leave it".

Al-Shafi'i said: "Whatever I say; if it opposes the Hadith of the Prophet ﷺ, do not take it but follow the Hadith of the Prophet ﷺ which comes prior to it; so do not imitate me."

Imam Ahmad said: "Do not blindly follow my opinion or that of Malik, or al-Shafi'i, or al-Awza'I, or al-Thawri, but take (the knowledge) from the source they took it from."

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[1] Surat al-Nahl, verse 116.

[2] School of Islamic knowledge founded upon the opinion of a *faqeeh* (scholar).

[3] Majority of sholars.

There are many *Ahadith* about telling lies against the Prophet ﷺ and the punishment for that. Abu Hurayrah reported that the Prophet ﷺ said: "Whoever tells a lie against me intentionally, let him surely occupy his seat in the Hellfire"[1], and the Hadith reported by Ali ibn Abi Talib ؓ that Prophet ﷺ said: "Do not tell a lie against me, for whoever tells a lie against me (intentionally) will surely enter the Hellfire."[2]

Al-Mughira reported that the Prophet ﷺ said: "Ascribing false things to me is not like ascribing false things to anyone else. Whoever tells a lie against me intentionally, let him surely occupy his seat in Hellfire."[3]

Accordingly, it is not permitted for any Muslim to ascribe a Hadith to the Prophet ﷺ until he is certain of its authenticity.

What types of lies are permitted?

Al-Ghazali said: "It is expedient to speak in order to attain one's objectives, and any commendable aim can be achieved using both truth and untruth. To tell a lie in order to attain an objective is *haram*, however if can only be achieved with a lie, and not with truth, then lying is permitted in this case, if attaining the objective is recommended, or can be obligatory if the objective is obligatory. As safeguarding the blood of a Muslim is obligatory, it is permitted to tell a lie to an oppressor so as to protect a Muslim.

Some examples, where telling a lie is permitted, are mentioned in the Hadith reported by Umm Kulthoum when the Prophet said: "He who makes peace between people by inventing good information or saying good things, is not a liar"[4], and Muslim added in his narration: Umm Kulthoum said: "And I did not hear him (i.e. the Messenger of Allah ﷺ) giving people permission to tell a lie except in (three) matters: concerning war, making peace between people, and in the talk of a husband to his wife, or wife to her husband for the benefit and protection of their marriage."

[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by al-Bukhari and Muslim

16. Preserving one's tongue from backbiting

Allah ﷻ said: **﴾Do not backbite one another. Would any of you like to eat his brother's dead flesh? No, you would hate it﴿**[1].

Abu Bakrah ؓ reported that the Prophet ﷺ said: "Your blood, your property, your honour and your skins are as sacred to one another like the sanctity of this day of yours in this town of yours. Be witness that I have conveyed Allah's message to you."[2]

Abu Hurayrah ؓ reported that the Prophet ﷺ said: "All things of a Muslim are inviolable for his brother in faith; his blood, his wealth and his honour"[3].

Abu Musa ؓ reported that he asked the Prophet ﷺ: "Whose Islam is the best?" He ﷺ replied: "One who avoids harming Muslims with his tongue and hands."[4]

'Abdullah ibn 'Amru ؓ reported that the Prophet ﷺ said: "A Muslim is the one who avoids harming Muslims with his tongue and hands; and a Muhajir (emigrant) is the one who gives up (abandons) all that Allah has forbidden."[5]

Abu Barzah ؓ reported that the Prophet ﷺ said: "O community of people, who believed with their tongues, yet belief did not enter their hearts, do not backbite Muslims, nor search for their faults, for if anyone searches for their faults, Allah would search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house."[6]

When the Prophet ﷺ ordered the stoning to death of Maiz for his admission of committing adultery, a man said to his companion: "This is like the stoning of a dog." The Prophet ﷺ passed by a carcass of an animal, and told the two men: "Snap from this corpse." They replied: "Do you want us to eat from this corpse?" He ﷺ answered: "The

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[1] Surat al-Hujurāt verse 12.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by Muslim.
[4] Recorded by al-Bukhari and Muslim.
[5] Recorded by al-Bukhari.
[6] Recorded by Abu Dawud, with a good chain of authorities.

backbiting you made about your brother is even more bad-smelling that this corpse."[1]

Al-Hasan al-Basri said: "O son of Adam, you will not attain true *Iman* (faith) until you abandon finding any particular fault in people while you have that defect, until you start refining that defect within yourself. If you do that, you would focus upon yourself, and would become one of those people most loved by Allah."

'Umar ibn al-Khattab ﷺ said: "Remember Allah, for it is a healing; but avoid remembering people for that is an ailment."

Imam Malik reported that 'Isa (Jesus) the son of Mary ﷺ said: "Do not speak (too) much without mentioning Allah, for you will harden your hearts. A hardened heart is far from Allah, yet you do not know this. Do not look at the wrong actions of people as if you were lords. Look at your wrong actions as though you were slaves. Some people are afflicted by wrong actions while others are protected from them. Be merciful to people of affliction, and praise Allah for His protection."[2] Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "Do you know who is poor (bankrupt)?" They (the Companions of the Prophet) replied: "A poor man amongst us is one who has neither a dirham with him nor wealth." He ﷺ replied: "The poor one of my *Ummah* would be he who would come on the Day of Resurrection with prayers and fasting and *zakat* yet he would find himself bankrupt on that day as he would have exhausted his funds of virtues, since he hurled abuses upon others, brought calumny against others, unlawfully consumed the wealth of others, shed the blood of others and beat others, his virtues would be credited to the account of one who suffered at his hand. And should his good deeds fall short of clearing the account, then his sins would be added to his account, so he would be thrown into the HellFire.'"[3]

But what is backbiting?

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[1] Recorded by Abu Dawud.
[2] Recorded by Imam Malik, in *al-muwatta*".
[3] Recorded by Muslim.

The Prophet ﷺ provided a definition when he asked his Companions: "Do you know what backbiting is?" They replied: "Allah and His Messenger know best." Thereupon he ﷺ said: "Backbiting implies your talking about your brother in a manner which he does not like." He was asked: "What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of?" He replied: "If (that failing) is actually found (in him) as you assert, you in fact backbited him, but if it is not in him it is slander."[1]
Al-Ghazali stated: "You should know that the extent of backbiting is to remember your brother (in Islam) with things he dislikes; whether you remember him in terms of a defect in his body, lineage, character, action, speech, religion, actions related to his worldly life, garments, home, or means of transport.

Regarding the body, it is referring to boldness, squinting, shortness, tallness, blackness, yellowness, and everything a person would dislike to be described of.

As for lineage, it is to refer to someone's father as Nabataean, Indian, *fasiq* (sinful), vile, or as a shoemaker, dutman, or anything else that he may dislike.

As for morals, it is saying for example that a person is ill-natured, mean, haughty, bad-tempered, cowardly, weak, or clumsy, etc.

As for the actions related to one's religion, it is to refer to someone as a thief, liar, alcoholic, traitor, or as unjust, negligent of performing *salat*, *zakat*, or *siyam*, or as being undutiful towards one's parents, etc.

As for actions related to one's worldly life, it is to refer to someone as ill-mannered, indifferent, selfish, talkative, or a gourmand, sleeper, etc.

What is permitted in backbiting

Al-Nawawi said: "Backbiting is permitted for valid legal cases which could only be achieved in that way, of which there are six situations:

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[1] Recorded by Muslim and al-Tirmidhi.

First: in the case of making a complaint, it is permitted for the oppressed person to raise his case before a ruler, judge or any authority capable of returning his right from an oppressor. He would simply say: "I was unjustly treated by so and so."

Second: to seek help to correct a *munkar* (reprehensible action) of someone to help him back to the correct path; so he talks to a person who is able to remove that *munkar*, but should his talk turn into real backbiting and slander then it is certainly not permitted.

Third: Seeking a formal legal opinion, where one would tell the *Mufti* (a person who gives formal legal opinions in Islam): "I was ill-treated by my father, brother, husband, or so and so with such and such; does he have right to do so? And what is my way out from it to regain my right, and remove this injustice from me?" This is permitted for the necessity, but it is preferable to say: "What is your opinion with regards to a man, husband or any particular person whose matter was so and so", so he thereby achieves the aim without having mentioned the person, despite the fact that specifying the person is permitted.

Fourth: offering Muslims advice, and warning them against evil. In the field of knowledge, for example, this would be talking about the credibility of the narrators and the witnesses, and this is permitted by the majority of scholars, and even obligatory in times of necessity. It also includes consulting about a person before contracting a relationsip by marriage, or work, etc. The person consulted should not hide anything about the person inquired about; he should mention his faults only with the intention to offer advice.

Fifth: I a man speaks publicly about his vile acts or deviation, such as drinking alcohol publicly, confiscating people's properties and wealth unjustly, or conducting illegal affairs, then he should be denounced and exposed.

Sixth: it is permitted to define a person known by a particular nickname, such as the lame, the deaf, the blind, etc, but it is not permitted to mention such nicknames to degrade someone. If there is a possibility of referring to such a person with a more appropriate respectable name, then it is more preferable to do so.

These are the six reasons stated by the scholars. They are supported by many authentic traditions, such as the Hadith narrated by 'Aishah ﵂ about a man who asked permission to enter upon the Prophet ﷺ, to which he ﷺ said: "Admit him in. What an evil brother of his people."[1]

Al-Bukhari used the above Hadith as evidence for permission to backbite vicious people. 'Aishah ﵂ also reported that the Prophet ﷺ said: "I do not think so-and-so and so-and-so know anything about our religion"[2] Al-Layth (another narrator of this Hadith) said: "These two persons were among the hypocrites."

Fatima bint Qays mentioned to the Prophet ﷺ that Mu'awiyah and Jahm had sent proposals of marriage to her; thereupon he ﷺ said to her: "As for Abu Jahm, he dos not put down his stick from his shoulder, and as for Mu'awiyah, he is a poor man, having no property"[3], in the narration of Muslim: "As for Abu Jahm, he is woman beater" which explains the narration: "He does not put down his stick from his shoulder" but it has also been interpreted as a 'frequent traveller'.

Zayd ibn Arqam said: "While I was taking part in a *ghazwa* (invasion), I heard 'Abdullah ibn Ubay (ibn Abi Salul) saying: 'Don't spend on those who are with Allah's Messenger, that they may disperse and go away from him. If we return (to Madinah), surely, the more honourable of them will expel the meaner amongst them.' I reported that (saying) to my uncle or to 'Umar who, in his turn, informed the Prophet ﷺ about it. The Prophet summoned me, so I narrated to him the whole story. Then he ﷺ sent for 'Abdullah ibn Ubay and his companions, who took an oath that they never said that. So he ﷺ disbelieved my saying yet believed his. I was more distressed than I had ever been before. I stayed at home and my uncle told me: 'You just wanted Allah's Messenger to disbelieve your statement and hate you.' So Allah ﷻ revealed the Surah beginning with **﴾When the hypocrites come to you﴿** The Prophet then sent for me and recited it, saying: 'O Zayd! Allah confirmed your statement.'"[4]

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[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by al-Bukhari and Muslim.

'Aishah ﷺ reported that Hind, the wife of Abu Sufyan, said to the Prophet: "Abu Sufyan is a miser. He does not give me enough to feed our children, escept what I take from him, without his knowledge". He ﷺ said: "Take what is sufficient for you and your son in a just and reasonable manner."[1]

17. Preserving one's tongue from slander

Slander is transferring words among people with the aim of undermining others.

Allah ﷻ warned against the slanderer, saying: **﴾But do not obey any vile swearer of oaths, any backbiter, slandermonger﴿**[2]. Hudayfah ﷺ reported that the Prophet ﷺ said: "One does not enter the Paradise if one is a slanderer."[3]

Ibn 'Abbas ﷺ reported that the Prophet ﷺ once passed by two graves, and said: "The deceased persons in those graves are being tortured, but not for a great thing (to avoid)" and then he ﷺ added: "Yes, they are being punished for a big sin, for one of them used to cause calumnies (to cause enmity between people) while the other never saved himself from being stained with his own urine."[4]

You should know that the slanderer reveals secrets and causes the separation of loved ones, so if a person relates a slander to you, then you are obliged to follow six points:

First: do not believe him because the slanderer is a *fasiq* (sinful, offender, deviator...); so his testimony is never accepted, Allah ﷻ said: **﴾O you who believe! If a deviator brings you a report, scrutinize it carefully in case you attack people in ignorance, and so come to greatly regret what you have done﴿**[5].

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[1] Recorded by al-Bukhari and Muslim.
[2] Surat al-Qalam, verses 11,12.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by al-Bukhari and Muslim.
[5] Surat al-Hujurāt, verse 3.

Second: forbid him from doing so, advise him, and show him the evil in his act; Allah ﷻ said: **(command what is right and forbid what is evil)**[1].

Third: hate him for the Sake of Allah, because Allah hates slanderers.

Fourth: You should not think badly (be suspicious) about your absent brother; Allah ﷻ said: **(O you who believe! Avoid most suspicion. Indeed some suspicion is a crime)**[2].

Fifth: The report of the slanderer should not entice you to spy and investigate about the truth of what he said, for Allah ﷻ said: **(and do not spy)**[3].

Sixth: And do not report what the slanderer said to you, saying: so-and-so said this to me, because, in such a situation, you would become a slanderer yourself.

It was narrated that a man entered upon 'Umar ibn 'Abd al-Aziz ؓ and mentioned something about another man; so 'Umar told him: "We may look into your matter if you want. Then if you were lying you are among the people mentioned in the verse **(If a deviator brings you a report, scrutinize it carefully)** but if you were truthful, then you are among the people cited in the verse; a **(slandermonger)**. So if you want, we could forgive you. Whereupon the man said: "Forgiveness, O *Amir* of the faithful. I will never do it again."

We ask Allah ﷻ, with His Blessing and Graciousness, to purify our societies from slanderers and backbiters.

18. Preserving one's tongue from reporting in a corrupt manner

This is transferring a report with two different narrations, which is even worse than slander, because a slander is transferring a report with only one narration.

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[1] Surat Luqman, verse 17.
[2] Surat al-Hujurāt, verse 12.
[3] Surat al-Hujurāt, verse 12.

‘Umāra ibn Yasir ﷺ narrated that the Prophet ﷺ said: “He who is two-faced in this world, will have two tongues of fire on the Day of Resurrection”[1].

Some people said to Ibn ‘Umar: “When we enter upon our rulers, we say in their praise what is contrary to what we say when we leave them”. Ibn ‘Umar ﷺ said: “We used to consider that to be hypocrisy.”[2]

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: “The worst people in the Sight of Allah on the Day of Resurrection will be two-faced people; those who appear to some people with one face and to other people with another face.”[3]

19. Preserving one’s tongue from disclosing what takes place between you and your spouse

Abu Dharr reported that the Prophet ﷺ said: “The most wicked among people in the Sight of Allah, on the Day of Judgment, is the man who approaches his wife, who also approaches him, and then divulges her secret.”[4]

20. Preserving one’s tongue from singing

Allah ﷻ said: **❮There are some people who trade in distracting tales to misguide people from Allah’s Way❯**[5].

And He ﷻ said: **❮Are you then amazed at this discourse and laugh and do not cry, treating life as a game (wasting your time in vanities)?❯**[6].

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[1] Recorded by al-Bukhari, in “*al-adab al-mufrad*”, and by Abu Dawud (4/268).
[2] Recorded by al-Bukhari.
[3] Recorded by al-Bukhari.
[4] Recorded by Muslim.
[5] Surat Luqman, verse 6.
[6] Surat al-Najm, verse 59-61.

The Prophet ﷺ said: "From among my followers, there will be people who will consider illegal sexual intercourse, wearing of silk, drinking of alcoholic drinks, and playing musical instruments."[1]

Allah ﷻ said, describing the Servants of the All-Merciful: **﴾Those who do not bear *zur* (false witness) and who, when they encounter worthless talk, pass by with dignity﴿**[2].

Muhammad ibn al-Hanafiyya said: "*Zur* in the verse means singing."

Ibn Mas'ud ؓ said: "Singing plants hypocrisy in one's heart in the same manner as water grows plants". Yazeed bin Al-Waleed said: "Avoid singing, for it dimishes one's chastity, increases one's (sexual) desire and destroys one's sense of honour; it also replaces the effect of alcohol drinking."

All the scholars have agreed about the prohibition of singing.

Abu Haneefah said: "Listening to singing is *fisq* (sinful)."

Imam Malik said when asked about singing that it is the work of sinful people.

Al-Shafi'i said: "Singing is a reprehensible distraction; it resembles falsehood, so whoever does it regularly is an incompetent person whose testimony should be rejected.

Ahmad ibn Hanbal said: "Singing plants hypocrisy in the heart, so I dislike it".

This is the consensus of the four Imams about the prohibition of singing, which is convincing enough for those who seek the truth. Allah ﷻ said: **﴾Stir up any of them you can with your voice﴿**[3] Mujahid said: "The voice of Satan refers to singing in this Verse."

[1] Recorded by al-Bukhari.
[2] Surat al-Furqan, verse 72.
[3] Surat al-Isra', verse 64.

Anas ﷺ reported that the Prophet ﷺ said: "This *Ummah* would face disgrace, defamation and distortion once people drink alcoholic drinks, listen to female singers and play musical instruments."[1]

Mu'awiya ﷺ said: "The Prophet ﷺ has forbidden wailing, *tasaweer* (photography, painting), (wearing) lion's skin, uncovering of women and their singing, (wearing) gold, piercing and (wearing) silk."[2]

21. Preserving one's tongue from swearing by anything besides Allah

Ibn 'Umar ﷺ reported that the Prophet ﷺ said: "If anyone has to take an oath, he should only swear by Allah, or remain silent."[3]

He ﷺ also reported that the Prophet ﷺ said: "He who swears by anyone but Allah is a polytheist."[4]

22. Preserving one's tongue from swearing by a religion other than Islam

This is the case of the people who take an oath to do such and such or die as a Jew, Christian, polytheist, Magus (Zoroaestrean), or any other religion but Islam. Thabit ibn al-Dahhak ﷺ reported that the Prophet ﷺ said: "Whoever intentionally swears falsely by a religion other than Islam, is what he said he was."[5] (i.e. If he says: 'If such a thing is not true, then I am a Jew' is really a Jew).

23. Preserving one's tongue from abusing the cock

The Prophet ﷺ said: "Do not curse the cockerel, for it awakens one for *Salat* (prayer)."[6]

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[1] Narrated by Ibn Abi Dunya, and authenticated by al-Albani.

[2] Recorded by Ahmad, and authenticated by al-Albani.

[3] Recorded by al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, al-Nasā'i, Ibn Mājah, al-Darimi and Malik.

[4] Recorded by al-Tirmidhi.

[5] Recorded by al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, al-Nasā'i, and Ibn Mājah.

[6] Recorded by Abu Dawud, Ibn Hibban, and al-Bazzar.

24. Preserving one's tongue from cursing the time

Some people curse days, saying: "Today is such and such a day," or curse the time in general. This is totally forbidden in Islam, because it is considered to be in opposition to or a protest against the Divine Decree and Fate of Allah; for it is Allah ﷻ who produces the days and nights. Abu Hurayrah ؓ reported that the Prophet ﷺ said: "Allah ﷻ said: 'The children of Adam inveigh against the vicissitudes of Time. I am Time; in My Hand is the night and the day."[1]

25. Preserving one's tongue from cursing the wind

Ubay ibn Ka'b ؓ reported that the Prophet ﷺ said: "Do not curse the wind, but when you see that which you dislike, say: 'O Allah, We ask you for some of the good in this wind, in what it contains and in what it has been commanded to do. We seek refuge in You from the evil in this wind, in what it contains and in what it has been commanded to do"[2].

Abu Hurayrah ؓ reported that the Prophet ﷺ said: "The wind comes from Allah's Mercy. It sometimes brings mercy, and sometimes brings punishment. So when you see it, do not revile it, but ask Allah for some of its good, and seek refuge in Allah from its evil."[3]

Al-Shafi'i said: "No one should curse the wind, for it is the creation of Allah ﷻ; it obeys Him, it is a soldier among His Army. He ﷻ makes it a mercy or a punishment, as He wants."

26. Preserving one's tongue from cursing the fever

Jabir ibn 'Abdillah ؓ reported that the Prophet ﷺ visited Umm Sa'ib, saying: "O Umm Sa'ib, why is it that you are shivering? She replied: "It is a fever, so may it not be blessed by Allah." Whereupon he ﷺ remarked: "Do not curse a fever, for it expiates the sin of the posterity of Adam, just as a furnace removes the impurities from iron."[4]

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[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Tirmidhi who categorised it as *hasan sahih*.
[3] Recorded by Abu Dawud.
[4] Recorded by Muslim.

27. Preserving one's tongue from bearing false witness

Allah ﷻ said: **﴾shun the word that is false﴿**[1]. Abu Bakrah ؓ reported that the Prophet ﷺ said: "Should I inform you of the greatest of the major sins?" They replied: "Yes, O Messenger of Allah" He said: "To join others in worship with Allah and to be undutiful to one's parents" The Prophet then sat up after he had been reclining on a pillow, saying: "And I warn you against bearing false witness" and he continued uttering that warning till we thought he would never stop."[2]

28. Preserving one's tongue from demanding gratitude after giving charity

Allah ﷻ said: **﴾O you who believe, do not nullify your *sadaqa* by demands for gratitude or insulting words﴿**[3].

Abu Dharr ؓ reported that the Prophet ﷺ said: "There are three persons with whom Allah would neither speak to on the Day of Resurrection, nor He would look at them nor absolve them, and there would be a painful punishment for them." The Messenger of Allah stated this three times. So Abu Dharr ؓ remarked: "They have failed and lost; who are these persons, O Messenger of Allah?" Upon this, the Prophet ﷺ explained: "They are: the one who drags his lower garment, one who reminds (someone) of an obligation (due to his/her), and the seller of goods by (making) a false oath (on its quality)."[4]

29. Preserving one's tongue from cursing oneself

Sahl ibn Haneef reported that the Prophet ﷺ said: "No one of you should say: 'Wiked am I' (cursing oneself)!"[5]

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[1] Surat al-Hajj, verse 30.

[2] Recorded by al-Bukhari and Muslim.

[3] Surat al-Baqara, verse 264.

[4] Recorded by Muslim and al-Tirmidhi who categorised it as *hasan sahih*), and by al-Nasā'i.

[5] Recorded by al-Bukhari and Muslim.

30. Preserving one's tongue from taking a false oath

Ibn Mas'ud reported that the Prophet ﷺ said: "Whoever takes a false oath in order to grab others property, Allah will be angry with him when He meets him."[1]

Al-Ash'ath ibn Qays ؓ said: "I had a dispute with another man regarding a well and we took the case before the Messenger of Allah. He ﷺ told me: "Produce two witnesses (to support your claim), otherwise the defendant has the right to take an oath to refute your claim" I said: "The defendant would not mind taking a false oath." The Prophet ﷺ then said: "Whoever has taken a false oath, in order to grab someone else's property, will meet Allah Who will be angry with him."[2]

31. Preserving one's tongue from addressing the sinful, deviator and hypocrite as masters

You should know that it is prohibited for a Muslim to address the hypocrite using the title "Sir", whether orally or in writing, or "the Honourable Mister so-and-so," even if that hypocrite is a president, minister or king.

Buraydah ؓ reported that the Prophet ﷺ said: "Do not call a hypocrite *sayyid* (master), for even if he is a *sayyid*, you will displease your Lord ﷻ."[3]

32. Preserving the tongue from adding an associate with Allah in one's speech

This is like when one says: "I rely on Allah **and** you", or: "I have none to rely upon but Allah **and** you" or any similar expression. The term "and" is prohibited in such an expression as it implies associating someone with Allah.

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[1] Recorded by al-Bukhari and Muslim.

[2] Recorded by al-Bukhari and Muslim.

[3] Recorded by Abu Dawud and al-Nasā'i.

Hudayfah ﷺ reported that the Prophet ﷺ said: "Do not say: 'What Allah wills and so and so wills,' but say: 'What Allah wills, then afterwards so and so wills.'"[1]

33. Preserving one's tongue from saying: "It has rained because of such and such a storm"

Zayd ibn Khalid al-Juhani ﷺ said: "The Messenger of Allah led *Salat al-fajr* (the Morning Prayer) in al-Hudaybiya when it had rained the previous night. When he ﷺ had finished the prayer he faced the people, saying: 'Do you know what your Lord has said?' They replied: 'Allah and His Messenger know best.' (The Prophet said): 'Allah says: 'In this morning some of My Worshipers remained as true believers but others became non-believers; he who said that it had rained with the blessing and mercy of Allah is the one who believes in Me and does not believe in (the power of) a star, but he who said it had rained because of such and such (a star) is a disbeliever in Me and is a believer in a star.'"

Al-Nawawi said: "The scholars have said: 'If a Muslim says: "It has rained because of such and such a storm"; meaning that the storm was effectively responsible for the rain, then he becomes a non-believer and apostate, without doubt. But if he says so, meaning that the storm is just a sign for the rain (the rain comes down at the apprearance of such a sign), and that it comes down by the Will of Allah ﷻ, then he does in fact not turn into a non-believer.' However, they (the scholars) have differed over the reprehensibility of such a statement; and it is most likely to be reprehensible because such an expression is used by non-believers."

34. Preserving one's tongue from criticising food

Abu Hurayrah ﷺ said: "The Prophet ﷺ never criticised any food presented to him; if he liked it he would eat it, otherwise he would leave it."[2]

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[1] Recorded by Abū Dawūd.

[2] Recorded by al-Bukhari and Muslim.

Jabir ibn 'Abdillah ﷺ reported that the Prophet ﷺ asked his family for a condiment. They said: 'We have nothing with us except vinegar'. He asked for it, began to eat, and then he ﷺ said: "Vinegar is a good condiment. Vinegar is a good condiment."[1]

35. Preserving one's tongue from conferring to another in secret

Allah ﷻ said: **﴾Conferring in secret is from Satan﴿**[2].

Ibn Mas'ud ﷺ reported that the Prophet ﷺ said: "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person, until you are in the company of some other people, as that would grieve him."[3]

36. Preserving one's tongue from asking for lost property in the mosque

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "If anyone hears a man crying out in the mosque about something he has lost, he should reply: 'May Allah not restore it to you, for the mosques were not built for this.'"[4]

37. Preserving one's tongue from seeking provisions from anyone besides Allah

Some people cry out for resources from other than Allah; they would invoke others (who could be dead) asking for provisions, saying for example: "We ask for resources (*madad*), O Messenger of Allah ﷺ!" This is a grave mistake, because seeking help from anyone besides Allah ﷻ is an act of polytheism. It is Allah ﷻ Alone who is the Giver, who provides one person with knowledge, another with power, and another with wealth, etc. So, it should not be sought from anyone else

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[1] Recorded by Muslim.
[2] Surat al-Mujadilah, verse 10.
[3] Recorded by al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, Ibn Mājha and al-Darimi.
[4] Recorded by Muslim, Abu Dawud, Ibn Mājah and al-Darimi.

even if he was a Close Angel of Allah, a Messenger of Allah, or a Righteous Servant of Allah.

Allah ﷻ said: **﴾We sustain each one, the former and the latter, through the generous giving of your Lord, and the giving of your Lord is not restricted﴿**[1].

38. Preserving one's tongue against asking for relief from anyone besides Allah

Allah ﷻ said: **﴾Remember when you called on your Lord for help and He responded to you﴿**[2].

Aid should be sought only from the One Who owns it; and that is Allah ﷻ.

The summary of the preservation of one's tongue is that it should be used only for our benefit, both in our religion and worldly matters, and not in wasting hours of our lives in foolish, distractive and false talk; for our lifetime is extremely valuable.

I (the author) have discussed, in detail, some of issues regarding the preservation of one's tongue, because it remains the most powerful nest to get hold of man; and this is exemplified in the Hadith narrated by Abu Hurayrah ﷺ, who said: "The Messenger of Allah ﷺ was asked about those things which would enable most people to enter Paradise. He ﷺ answered: 'Being careful about one's obligations to Allah, and having good behaviour.' Thereafter, he was asked: 'What are those things which would lead one to Hell?' He answered: 'His mouth and genitals.'"[3]

Ibn Mas'ud ﷺ said: "I heard the Messenger of Allah say: 'Verily, most of the sins of the son of Adam come from his tongue.'"[4]

[1] Surat al-Isra', verse 20.
[2] Surat al-Anfal, Verse 9.
[3] Recorded by al-Tirmidhi.
[4] Recorded by al-Tabarani, Ibn Abi Dunya and al-Bayhaqi.

The Prophet ﷺ said: "When a man gets up in the morning, all the limbs humble themselves before his tongue and say: 'Fear Allah for our sake, for we are dependent on you; if you are straight we are straight, but if you are crooked we are crooked.'"[1] He ﷺ also said: "Whoever believes in Allah and the Last Day should talk about what is good or keep quiet (i.e. abstain from all kinds of bad and unclean talk)."[2]

Allah ﷻ has made it very clear in the following verse: **﴾Say to My Servants that they should only say the best; Satan wants to stir trouble between them﴿**[3].

The eighteenth shield: Safeguarding the "belly" - earning what is lawful and avoiding the unlawful

1. The prohibition of dealing with *riba* (usury)

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "Avoid the seven great distractive sins." The people enquired: "O Messenger of Allah! What are they?" He ﷺ replied: "Joining others in worship alongside Allah, practising sorcery, killing a life which Allah has forbidden except for a just cause (according to Islamic law), consuming *riba* (usury), consuming an orphan's wealth, surrendering to the enemy or fleeing from a battlefield at the time of fighting, and accusing chaste women who never even thought of anything outside chastity and who were good believers."[4]

Ibn Mas'ud ﷺ said: "The Messenger of Allah ﷺ invoked a curse upon any person who accepted interest (*riba*) and the one who paid it."[5] Jabir ibn 'Abdillah said, in another narration: "The Messenger of Allah cursed the accepter of interest (*riba*) and its payer, the one who recorded it, and the two witnesses, and he ﷺ said: 'They are all equal.'"[6]

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[1] Recorded by al-Tirmidhi.
[2] Recorded by al-Bukhari and Muslim.
[3] Surat al-Isra', Verse 53.
[4] Recorded by al-Bukhari and Muslim.
[5] Recorded by Muslim.
[6] Recorded by Muslim.

Samurrah ibn Jundub ﷺ said: "The Messenger of Allah ﷺ very often used to ask his companions: 'Did anyone of you have a dream?' So dreams would be narrated to him by those whom Allah wished to relate. One morning, he ﷺ said: 'Last night two persons came to me (in a dream) and woke me up, telling me: 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed after it and picked it up. By the time he reached the man, his head had returned to its normal state. The thrower then did the same as he had done before. I said to my two companions: '*Subhan Allah*! Who are these two persons?' They said: 'Proceed!' So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He had hardly completed one side when the other side returned to its normal state. Then he returned to repeat what he had done to it before. I said to my two companions: '*Subhan Allah*! Who are these two persons?' They said to me: 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven; a pit usually clay-lined for baking bread)." I think the Prophet ﷺ said: 'In that oven there was so much noise and many voices.' The Prophet ﷺ added: 'We looked into it and found naked men and women there, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried out loudly. I asked them: 'Who are these?' They said to me: 'Proceed!' And so we proceeded and came across a river." I think he said: '...red like blood.' The Prophet ﷺ added: 'And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he continued swimming again. He returned and every time the performance was repeated. I asked my two companions: 'Who are these (two) persons?' They replied: 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you could ever seea man have! Beside him there

was a fire and he was kindling it and running around it. I asked my companions: 'Who is this (man)?' They said to me: 'Proceed! Proceed!' So we proceeded till we reached a garden of dense dark green vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man but I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen (before). I said to my companions: 'Who is this?' They replied: 'Proceed! Proceed!' So we proceeded till we came to an enormous majestic garden, greater and better than I have ever seen (before)! My two companions said to me: 'Go up,' and I went up." The Prophet ﷺ added: "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened, and we entered the city and found within it men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing through (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, so they became the best in shape." The Prophet ﷺ further added: "My two companions (angels) said to me: 'This place is Eden, Paradise, and that is your place.' I looked up, and behold, there I saw a palace like a white cloud! My two companions said to me: 'That (palace) is your place.' I said to them: 'May Allah bless you both! Let me enter it.' They replied: 'As for now, you will not enter it, but you shall enter it (one day). I said to them: 'I have seen many wonders tonight. What does all that which I have seen mean?' They replied: 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the consumer of usury (*riba*) and the bad looking man whom you saw near the fire

kindling it and going round it, is Malik, the gatekeeper of Hell and the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with *al-fitrah* (the Islamic Faith)." The narrator added: Some Muslims asked the Prophet ﷺ: "O Messenger of Allah! What about the children of pagans?" The Prophet replied: "And also the children of pagans." The Prophet ﷺ added: "My two companions added: 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them."[1]

2. The prohibition of bribery

'Abdullah ibn 'Amru ﷺ said that the Prophet ﷺ cursed (both) the one who bribes and the one who takes a bribe."[2] And he ﷺ also said: "The one who bribes and the one who takes bribe are both in the Hellfire."[3]

3. The prohibition of accepting a price for a dog or the earnings of a prostitute

Abu Juhayfah ﷺ reported that the Prophet ﷺ cursed any lady who practices tattooing or gets herself tattooed, and one who eats (takes) *riba* (usury) or gives it. And he ﷺ prohibited accepting a price for a dog, and the money earned from prostitution, and also cursed the makers of pictures."[4]

4. The Prohibition of consuming an orphan's wealth

Allah ﷻ said: **﴾People who consume the property of orphans, wrongfully, consume nothing in their bellies, except fire﴿**[5]. We have already mentioned the Hadith of Abu Hurayrah regarding major sins, among which the Prophet ﷺ mentioned: "consuming an orphan's wealth."

Al-Suday said: "The one who consumes an orphan's wealth will be made to turn up on the Day of Resurrection with a flame coming out

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[1] Recorded by al-Bukhari.

[2] Recorded Abu Dawud and al-Tirmidhi who categorised it as *hasan sahih*.

[3] Recorded by al-Tabarani.

[4] Recorded by al-Bukhari.

[5] Surat al-Nisa', Vesre 10

from his mouth, ears, nose, eyes; and everyone who sees him will recognise him as a consumer of an orphan's wealth."[1]

5. Preserving oneself from doubtful things

Al-Nu'man ibn Bashir ﷺ reported that he heard the Prophet ﷺ saying: "Both legal and illegal things are evident, but in between them there are doubtful (dubious) things, about which most of the people have no knowledge. So whoever saves himself from these dubious things saves his religion and his honour. But whoever indulges in these dubious things is like a shepherd who grazes his animals near the *hima* (private pasture) of someone else, and at any moment he is liable to walk into it. O people! Beware, every king has a *hima*, and the *hima* of Allah on the earth is His illegal (forbidden) things. Beware, there is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoiled, the whole body gets spoilt, and that is the heart."[2]

Anas ibn Malik ﷺ said: "The Messenger of Allah ﷺ found a date that had fallen on the road and said: "Were I not afraid that it may be from *sadaqah* (charitable gifts), I would have eaten it"[3], because the Prophet ﷺ and his blessed family were prohibited from eating from *sadaqah*.

Al-Hasan ibn 'Ali ﷺ said: "I have retained in my memory these words of Allah's Messenger ﷺ: 'Leave what causes you doubt, and turn to what does not causes you doubt. Truth is tranquillity, but falsehood is doubt.'"[4]

'Aishah ﷺ said: "Abu Bakr had a servant who used to give him some of his earnings. Abu Bakr used to eat from it. One day he brought something and Abu Bakr ate from it. The servantasked him, "Do you know what this is?" Abu Bakr then enquired: "What is it?" The servant said: "Once, in my pre-Islamic period of ignorance, I foretold somebody's future though I did not know this knowledge of foretelling

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[1] *Tafsir* Ibn Kathir (1/456).

[2] Recorded by the six scholars (al-Bukari, Muslim, Abu Dawud, al-Tirmidhi, al-Nasā'i and Ibn Mājah).

[3] Recorded by al-Bukhari and Muslim.

[4] Recorded by al-Tirmidhi who categorised it as *hasan sahih*, and by al-Darimi.

so I cheated him, and when he met me, he gave me something for that service, and that is what you have eaten from." Then Abu Bakr put his hand in his mouth and vomited whatever was present in his stomach."[1]

6. Preserving oneself from all types of illegal things

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "O people! Allah is Good and He, therefore, accepts only that which is good. And Allah commanded the believers, as He commanded (all) the Messengers, by saying: **﴿O Messengers,eat of the good things, and do the goods things; verily I am aware of what you do﴾** and He ﷺ said: **﴿O those who believe! Eat of the good things that We gave you﴾**". He ﷺ then made mention of a person who travelled widely, whose hair was dishevelled and covered with dust. He lifted his hands towards the sky and made the supplication: "O Lord! O Lord!", yet his food, drink, clothes, and nourishment were unlawful. So how then could his supplication be accepted?"[2]

Abu Sa'id al-Khudri ﷺ reported that the Prophet ﷺ said: "He who eats lawfully earned food and acts according to my Sunnah, and people are safe from any excess on his part, will enter Paradise."[3]

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "There will come a time when a person will not care whether he takes from legal or illegal things."[4]

7. Preserving oneself against excessive eating (guttony)

Abu Hurayrah ﷺ reported that the Prophet ﷺ once invited a non-believer as a guest, and ordered for a sheep to be milked, and he drank its milk, then from a second sheep and he drank from its milk, and so on until he had drunk the milk from the seventh sheep. When he got up in the morning, he embraced Islam. Then the Prophet ﷺ ordered for a sheep, and so the (Muslim) guest drank from its milk, yet when he ordered for the second one, he abstained. Whereupon the Prophet ﷺ

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[1] Recorded by al-Bukhari.
[2] Recorded by Muslim.
[3] Recorded by al-Tirmidhi.
[4] Recorded by al-Bukhari.

said: "A believer drinks for one intestine, while a non-believer drinks for seven intestines."[1]

The Prophet ﷺ also said: "A believer eats for one intestine, while a non-believer eats for seven intestines."[2]

Al-Miqdad ibn Ma'd Yakrib ﷺ heard the Prophet ﷺ say: "No man fills a pot worse than his stomach. Just a few mouthfuls are sufficient for a person to keep his back straight. But if he wishes to fill his stomach, then he should divide his stomach into three parts: He should fill one third of the belly with food, another third with drink and leave one third empty for easy breathing."[3]

'Umar ﷺ said: "Avoid a full belly; for it is a burden in life and smelly in death."

Luqman said to his son: "O son, when the stomach is full, the mind fails to think (clearly), the wisdom is silenced, and the limbs become too numb to perform any kind of worship."

Abu 'Ubaydah al-Khawwas said: "Your death is in your fullness, but your safety is in your hunger. If you eat to your full, you become too heavy to move, you could sleep, and then your enemy could easily overpower and destroy you."

'Amru ibn Qays said: "Avoid a full belly; it hardens the heart."

It has been said: "If you wish to have a good healthy body and sleep less, then you should consume less."

It was narrated that Iblis, may Allah's Curse be upon him, said to Yahya (John the Baptist) ﷺ: "Maybe you shall eat to your fill and we shall make you too heavy to perform *Salat*." So Yahya ﷺ replied: "By Allah, I will never eat till I'm full, ever." Iblis, may Allah's Curse be upon him, replied: "By Allah, I will never offer any advice to a Muslim, ever."

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[1] Recorded by Muslim.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by Ahmad, the scholars of the Sunan. Al-Tirmidhi categrised it as *hadith hasan*.

al-Shafi'i said: "A full stomach is a heavy burden upon the body; it removes one's intelligence, causes sleepiness, and weakens a person in his acts of worship."

The overall point is that when a person eats to his fill, Satan gets hold of him/her, and deprives him/her of doing good acts, making evil acts appear to be good for him/her. Allah ﷻ has summed up all this in the Verse: **❴Eat and drink but do not profligate❵**[1].

The ninteeth shield: Preserving one's private parts

Sahl ibn Sa'd ؓ reported that the Prophet ﷺ said: "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee him Paradise."[2]

1. Preserving one's private parts from adultery

Abu Hurayrah ؓ reported that the Prophet ﷺ said: "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time of doing it; and when somebody drinks an alcoholic drink, then he is not believer at the time of drinking; and when a thief steals, he is not a believer at the time of stealing; and when a robber robs while people watch him, he is not a believer at the time of doing it."[3]

Abu Hurayrah ؓ reported that the Prophet ﷺ stated: "Three (are the persons) with whom Allah would neither speak nor would He absolve on the Day of Resurrection: the aged adulterer, the lying king and the proud destitute."[4]

Ibn Mas'ud ؓ said: "I asked the Messenger of Allah ﷺ: 'What is the biggest sin in the Sight of Allah?' He ﷺ replied: 'To set up rivals with Allah, while He Alone created you.' I remarked: 'In fact, that is a tremendeous sin,' and added: 'What is next?' He ﷺ said: 'To kill your son, being afraid that he may share your food with you.' I further

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[1] Surat Al-A'raf, verse 31.
[2] Recorded by al-Bukhari.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by Muslim and al-Nasā'i.

asked: 'What is next?' He ﷺ said: 'To commit illegal sexual intercourse with your neighbour's wife.'"[1]

Buraydah ؓ reported that the Prophet ﷺ said: "The sanctity of the wives of Mujahids is like the sanctity of their mothers for those who sit at home (i.e. do not go out for *jihad*). So, anyone who stays behind to look after the family of a *mujahid* yet betrays his trust would, on the Day of Judgment, be made to stand before that *mujahid* who would (be allowed to) remove whatever he likes from his meritorious deeds. So, what do you think (he would leave)?"[2]

2. Preserving one's private parts from sodomy

Jabir ibn 'Abdullah reported that the Prophet ﷺ said: "The things I fear most for my people is what Lot's people did."[3]

'Abdullah ibn 'Abbas ؓ reported that the Prophet ﷺ said: "Allah will not look at a man who has anal intercourse with a man or woman."[4]

'Ali ibn Talaq ؓ said: "I heard the Prophet ﷺ saying: 'Allah is not ashamed of the truth. Do not have sexual intercourse with women through the anus."[5]

3. Preserving one's private parts from having sexual intercourse with animals

It was narrated that the Messenger of Allah said: "Four types of people are under the Wrath of Allah during the daytime and under the Curse of Allah at night." I asked: "Who are they, O Messenger of Allah?" He ﷺ replied: "Men who imitate women, women who imitate men, a man having intercourse with an animal, and a man having intercourse with other men."[6]

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[1] Recorded by al-Bukhari and Muslim.

[2] Recorded by Muslim, Abu Dawud and al-Nasā'i.

[3] Recorded by al-Tirmidhi, Ibn Mājah, al-Hākim. Al-Tirmidhi categorised it as *hasan gharib*.

[4] Recorded by al-Tirmidhi.

[5] Recorded by Ahmad, al-Tirmidhi who categorised it as *hasan*.

[6] Transmitted by al-Tabarani and al-Bayhaqi, with a weak chain of narrations.

Abu Hurayrah reported that the Prophet ﷺ said: "Cursed is he who does the work of the people of Lot, and cursed is he who performs any sexual act with animals."[1]

Despite the weakness of such traditions, any sexual acts with animals is prohibited, for which the scholars recite the following Verse: **❮Those who guard their private parts – except from their wives or those they own as slaves, in which case they are not blameworthy; but those who desire anything more than that are people who have gone beyond the limits❯**[2].

Ibn 'Abbas ؓ said: "If anyone has a sexual act with animal, then kill him and the animal too."[3]

4. Guarding one's private parts from having intercourse with the menstruating woman

Abu Hurayrah ؓ reported that the Prophet ﷺ said: "If anyone resorts to a diviner and believes in what he says, or has intercourse with his wife when she is menstruating, or has intercourse with his wife through her anus, he has nothing to do with what has been sent down to Muhammad ﷺ."[4]

5. Guarding one's private parts from *sihaq* (lesbianism) and masturbation

Sihaq: is sexual intercourse between two women, which is forbidden; the scholars use the following Verse for the prohibition of such acts: **❮And those who guard their private parts❯**.

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[1] Al-Hākim said the Hadith is authentic, but I (the author) say that the chain of narrations is weak, because it has the narration of Harun ibn Harun al-Taymi whom al-Hafid (in *Taqreeb Tahdheeb*) considered as a weak narrator.

[2] Surat al-Mu'minun, Verses 5-7.

[3] It was authenticated by al-Albani in "*Irwa' al-ghalil*"(8/13) and in *Sahih Ibn Mājah* (2/83).

[4] Recorded by Ahmad and the four scholars of the *Sunan*, and it was authenticated by al-Albani.

A Muslim, in general, should preserve his/her private parts from all that is prohibited, because an excess of sins allows Satan to overpower man.

The twentieth shield: Preserving one's hand

1. Preventing one's hand from following the insinuations of the devil

Abu Hurayrah ﵁ reported that the Prophet ﷺ said: "None of you should point at his Muslim brother with a weapon; for he does not know, Satan may tempt him to hit him (with it) and thus he would fall into a pit of fire (Hell)."[1]

He ﷺ also said: "He who points a weapon at his Muslim brother, the angels would curse, even if he is his real brother (from same father and mother), as long as he does not stop it."[2]

2. Preserving one's hand from killing a Muslim

Al-Ahnaf ibn Qays ﵁ reported that the Prophet ﷺ said: "If two Muslims meet each other with their swords, then both the killer and the killed are in the Hellfire." I asked: "O Messenger of Allah, It is alright for the killer, but what about the one killed?" He ﷺ replied: "The killed one was (also) eager to kill his opponent."[3]

Ibn Mas'ud ﵁ reported that the Prophet said: "Abusing a Muslim is *fusuq* (an evil-doing) but killing him is *kufr* (disbelief)."[4]

3. Preventing one's hand from killing oneself

Abu Hurayrah ﵁ reported that the Prophet ﷺ said: "Whoever purposely throws himself from a mountain and kills himself, will be in the Hellfire, falling down into it and abiding therein, perpetually; and

[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by Muslim.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by al-Bukhari and Muslim.

whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the Hellfire, wherein he will abide, eternally; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the Hellfire, wherein he will abide, eternally."[1]

4. Preserving one's hand from shaking the hand of a non-*mahram** woman

You should know, O Muslim brother, that it is prohibited to shake hands with a woman, foreign to you, and this includes a woman who is temporarily forbidden for you to marry. The majority of the scholars from the four schools of Islamic jurisprudence have agreed about this prohibition.

The Hanafi School: one scholar has said: "It is illegal to touch a (foreign) woman's face and hands, even if it does not arouse one's desires."

The Maliki School: Shaikh Ahmed ibn Muhammad ibn Ahmad al-Dardir has said: "It is prohibited to shake hands with a (foreign) woman even if she were an old lady."

The Shafi'i School: Abu Zar'ah has said: "It is unlawful to touch a (foreign) woman." This is also the opinion of both Imam al-Nawawi and al-Hafidh Ibn Hajar al-'Asqalani.

The Hanbali School: Muhammad ibn Mahran has said: "Imam Abu 'Abdillah (Imam Ahmad ibn Hanbal) was asked about the permissibility of a man shaking hands with a foreign woman, to which he replied: "No," and he was very firm in this matter. I asked him: "What about shaking hands using his garment?" He answered: "No."

Shaikh Muhammad Sultan Ma'susi said: "It is unlawful to shake hands with (foreign) women, whether there is any base desire (passion) or not, and whether she is a young or an old woman."

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[1] Recorded by al-Bukhari and Muslim, and this narration is that of al-Bukhari.

* A woman who is foreign to a man, with whom he can legally marry.

These are the formal legal opinions of the scholars of the most prominent schools of *fiqh*, and this is the truth on this matter, so whoever does otherwise, has been misled away from the Guidance of Allah.

Some suspicious aspects concerning this matter:

There are some people who would say: "If I shake hands with a "foreign" woman with good intentions and no passion, is it unlawful?"

The answer: Yes, it is unlawful, because the Prophet ﷺ, the infallible one, who had the purest heart, had never shook hands with a foreign woman, as 'Aishah ؓ said: "The hand of the Messenger of Allah never touched any woman's hand, except the hand of that woman his right hand possessed (i.e. his captives or lady slaves)"[1]; and the meaning of "possession" in the *Hadith* is that he possessed the right to have intercourse with her.

Another person could say: "I am aware of the fact that it is unlawful to shake the hand of a "foreign" woman, but I feel too embarrassed to refuse shaking the hand of a woman who is a relative of mine, when she stretches her hand out to me – this is an obligation."

The answer: This cannot be considered as a legal obligation in Islam; for during the pledge of allegiance, women stretched their hands to shake the hand of the Prophet ﷺ, yet he refused, saying: "I do not shake hands with women."[2]

Another person would say: "It was quoted that 'Umar ibn al-Khattab ؓ used to shake hands with women for a pledge of allegiance."

The answer: This tradition was narrated by al-Tabarani with a very weak chain of narrations, which therefore cannot be used as proof.

In short, it is unlawful for a Muslim to shake hands with a woman who is "foreign" to him, or with any woman he could legally marry.

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[1] Recorded by al-Bukhari.
[2] Recorded by al-Tirmidhi who categorised it as *hasan sahih*; and by al-Nasā'i and Malik.

5. A man should prevent his hands from wearing gold

Ibn 'Abbas ﷺ reported that the Prophet saw a man wearing a gold signet ring on his hand. He ﷺ pulled it off and threw it away, saying: "One of you is wishing that a live coal from Hell should be put on his hand." It was said to the man after the Messenger of Allah ﷺ had left: "Take your gold signet ring and derive some benefit from it." Whereupon he replied: "No, by Allah, I would never take it (again) since the Messenger of Allah has thrown it away."[1]

6. Preventing oneself from playing chess and backgammon

Buraydah ibn al-Hasib ﷺ reported that the Prophet ﷺ said: "He who plays chess is like one who has dyed his hand with the flesh and blood of swine."[2]

Abu Musa al-Ash'ari ﷺ reported that the Prophet ﷺ said: "He who plays backgammon disobeys Allah and His Messenger."[3]

A Muslim should preserve all his limbs from all types of sins, big and small, but if Satan should lure him into any offence, he should quickly repent and seek forgiveness for it.

The twenty first shield: shielding one's house

1. Remembering Allah when entering one's house

Abu Malik al-Ash'ari ﷺ reported that the Prophet ﷺ said: "When a man enters into his house, he should say: 'O Allah, I ask You for good both when entering and leaving; in the name of Allah we have entered, and in the name of Allah we have left, and in Allah we do trust.' Then he should greet his family."[4]

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[1] Recorded by Muslim.
[2] Recorded by Muslim.
[3] Recorded by Malik, Abu Dawud and Ibn Mājah.
[4] Recorded by Abu Dawud. al-Albani said: Its chain of narrations is authentic.

2. Greeting the wife and children

An-Nawawi said: "It is recommended that one says: "*bismilah* (in the name of Allah), and make *dhikr* (remembrance of Allah), and say the Islamic greeting (*assalamu alaykum*) whether there was any human in the house or not, for Allah ﷻ said: **﴾And when you enter houses greet one another with a greeting from Allah, blessed and good﴿**[1].

Anas ibn Malik reported that the Prophet ﷺ said: "When you go into your family, my son, give a salutation. It will be a blessing both for you and for the inmates of your house."[2]

Abu Umamah al-Bahili reported that the Prophet ﷺ said: "There are three people who are under the Guarantee of Allah ﷻ: a man who set out as a *mujahid* for the Sake of Allah; he is under the Guarantee of Allah until he makes him die and so he enters Paradise, or until he returns with what he gets as a reward and bounty. And a man who goes out to the mosque; he is under the Guarantee of Allah ﷻ until he makes him die and so he enters Paradise, or he returns with a reward and bounty. And a man who enters his house with a salutation (*salam*); he has the Guarantee of Allah ﷻ."[3]

Al-Nawawi said: "Under the Guarantee of Allah" means having the Guarantee of Allah ﷻ and being under the Care of Allah."

3. Remembering Allah when eating and drinking

Jabir ibn 'Abdillah ؓ reported that he heard the Prophet ﷺ say: "When a person enters his house and mentions the Name of Allah, at the time of entering it and while eating the food, Satan says (addressing himself): 'You have no place to spend the night and no evening meal'; but when he enters without mentioning the Name of Allah, Satan says (to his followers): 'You have found a place to spend the night', and when he also does not mention the Name of Allah while eating food, he (Satan) says: 'You have found a place to spend the night and evening meal.'"[4]

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[1] Surat al-Nūr, verse 61.
[2] Recorded by al-Tirmidhi who categorised it as *hasan, sahih, gharib*.
[3] Recorded by Abu Dawud, with a good chain of narrations.
[4] Recorded by Muslim.

4. Regular recitation of the Qur'an in one's house

This is necessary because the Qur'an purifies the house, turning it into a pleasant and delightful place, as drives away devils. Abu Musa al-Ash'ari ﷺ reported that the Prophet ﷺ said: "The example of a believer who recites the Qur'an is like that of citron which tastes and smells good. But he (a believer) who does not recite the Qur'an is like a date which is good in taste yet has no smell. And the example of the dissolute wicked person who recites the Qur'an is like *rayhana* (sweet basil) which smells good yet tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'an is like a colocynth which tastes bitter and has no smell."[1]

The humble recitation of the Qur'an in one's house draws angels ever closer to it. Abu Sa'id al-Khudri ﷺ reported that one one night when Usayd ibn Ḥudayr ﷺ started reciting the Qur'an, his horse, which was tied up next to him, suddenly became startled and troubled, but when he stopped reciting, the horse became quiet. When he started reciting again, his horse became troubled again. He did the same three times, and then he stopped for fear that his horse might trample over his son. The next day, he informed the Prophet ﷺ who explained: "Recite, O Ibn Hudayr! Recite, O Ibn Hudayr!" Ibn Hudayr replied: "O Messenger of Allah, Yahya was near the horse and I was afraid that it might trample over him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet ﷺ said: "Do you know what that was?" Ibn Hudair replied: "No". The Prophet ﷺ said: "Those were angels who came near to you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as, it would not have disappeared"[2].

Ibn Mas'ud ﷺ said: "Recite Surat al-Baqara in your houses, for Satan does not enter a house where Surat al-Baqarah is being recited."[3]

Al-Nu'man ibn Bashir ﷺ reported that the Prophet ﷺ said: "Two thousand years before creating the Heavens and the Earth, Allah ﷻ

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[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by al-Darimi.

inscribed a book of which He sent down the last two Verses with which He concluded Surat al-Baqarah. The Devil will not come near a house in which they are recited for three nights."[1]

5. Purifying one's house from the voice (sound) of Iblis

Allah ﷻ said: **﴾Stir up any of them you can with your voice.﴿**[2] Mujahid said: "In this Verse, the voice of Satan refers to singing."

If Iblis calls out from inside a house (his presence is due to the fact that music is being played in the house), all his army of devils would gather in that house, and would cause all sorts of immoraity, grief and mischief to the people of the house; they would cause them to dispute among themselves and create an atmosphere of hatred between them. And as singing and music become frequently played in the house, the devils would take that house as a residence for themselves; therefore, O Muslim brother, you have to purify your house from singing, whether it is played from the radio, television or anything else.

6. Purifying one's house from bells

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "The bell is the musical instrument of the Devil."[3]

It was narrated that 'Umar bin Al-Khattab ﷺ heard the Prophet ﷺ say: "There is a devil (that comes) along with every bell."[4]

Umm Habibah reported that the Prophet ﷺ said: "Angels do not accompany a travelling group who have a bell."[5]

You should know that the angels are soldiers of the All-Merciful, and they are in a constant war against the army of Satan. So if the army of Allah vacate the house, it would be taken over by the army of Satan;

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[1] Recorded by al-Tirmidhi.

[2] Surat al-Isra', Verse 64.

[3] Recorded by Muslim and Abu Dawud.

[4] Recorded by Abu Dawud.

[5] Recorded by Muslim, Abu Dawud and al-Tirmidhi who categorised it as *hasan sahih*.

for 'Aishah ﵁ said: "I hear the Prophet ﷺ say: Angels do not enter a house in which there is a bell."[1]

7. Purifying one's house from crosses

'Aishah ﵁ said: "Whenever the Prophet found something in his house which had a cross on it, he would destroy it."[2]

8. Purifying one's house from pictures and statues

The Muslim would cleanse his house from any type of statues, except those upon which there is exemption, like children's toys, and also pictures, except what is necessary to have such as the picture on an Identity Card and other official document. This is because angels do not enter a house full of pictures and statues, as I (the author) said earlier, if the angels vacate a house, the devils would take it over. 'Aishah ﵁ said: "I bought a cushion which had pictures of animals on it. When the Messenger of Allah saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face, and said: 'O Messenger of Allah, I repent to Allah and His Messenger. What sin have I committed?' He ﷺ said: 'The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them: 'Give life to what you have created (i.e. the pictures).". The Prophet ﷺ added: 'The angels of Mercy do not enter a house in which there are pictures (of animals).'"[3]

Abu Hurayrah ﵁ reported that the Prophet ﷺ said: "Angels do not enter a house in which there are images or pictures."[4]

You should know the prohibition is general; it includes all types of pictures, whether it is a picture or a statue, whether it has perspective or not, made by hand or by a machine.

Al-Nawawi said: "There is no difference between any of them (between what has perspective and what has not), and this is the

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[1] Recorded by Abu Dawud.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by Muslim.

summary of our school (the Shafi'i school) on this matter. And the same opinion has been adopted by the majority of scholars, among the Companions of the Prophet ﷺ and the followers after them. It is also the opinion of Imam Athawri, Imam Malik, Abu Haneefah and others."

Pictures that are excepted are those without a soul on, such as images of trees, rivers, plants, and inanimate things.

Sa'id ibn Abi al-Hasan ﷺ said: "While I was with Ibn 'Abbas ﷺ a man approached me and said: 'O son of 'Abbas! My sustenance is from my manual profession and I make these pictures.' Ibn 'Abbas said: 'I will tell you only what I heard from the Messenger of Allah. I heard him saying: 'Whoever makes a picture will be punished by Allah till he puts life in it, but he will never be able to put life in it.' Hearing this, that man heaved a sigh and his face turned pale. Ibn 'Abbas said to him: 'What a pity! If you insist on making pictures I advise you to make pictures of trees and any other ianimate objects'"[1].

9. Purifying one's house from dogs

Abu Talhah ﷺ reported that the Prophet ﷺ said: "Angels do not enter a house wherein there is a dog or a picture."[2]

'Aishah ﷺ said: "Jibreel (Gabriel) ﷺ made a promise with Allah's Messenger ﷺ to come at a definite hour; that hour came yet he did not visit him. There was a stick in the hand of the Messenger of Allah; he threw it, from his hand, saying: 'Never have Allah nor His Messengers (angels) ever broken their promise.' Then he cast a glance, and by chance found a puppy under his cot and said: "Aishah, when did this dog enter here?' She replied: 'By Allah, I don't know.' He then commanded and it was turned out. Then Gabriel ﷺ came and the Prophet ﷺ said to him: 'You promised me and I waited for you, but you did not come, whereupon he replied: 'It was the dog in your house which prevented me (from coming), for we (angels) do not enter a house in which there is a dog or a picture."[3]

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[1] Recorded by al-Bukhari and Muslim.

[2] Recorded by al-Bukhari and Muslim.

[3] Recorded by Muslim.

Only the dog tamed for hunting or watching a herd of sheep or other domestic animals may be exempted with the condition that it is not black; for the Prophet ﷺ said: "A black dog is a devil"[1]. He ﷺ also said: "Whoever keeps a dog which is neither a watchdog nor a hunting dog, will get a daily deduction of two *qirats** from his good deeds."[2]

10. Increase the number of *salat nawafil* (optional prayers) in one's house

Ibn 'Umar ؓ reported that the Prophet ﷺ said: "Offer some of your prayers in your houses; do not turn them into graveyards."[3]

It is known that places like graveyards, deserted and ruined spots are places of residence for the devils, and so it is as if the Prophet ﷺ wanted us to keep them (devils) away from our houses by offereing *nawafil* prayers in them.

The Prophet ﷺ urged us to offer *Salat* in our houses, saying: "O people, offer *Salat* in your houses; for the best *Salat* of the individual is the one he offers in his house, except the obligatory one (which should be offered in congregation in the mosque)."[4]

Abu Musa al-Ash'ari ؓ reported that the Prophet ﷺ said: "The example of a house in which the Name of Allah is mentioned compared with that of a house in which the Name of Allah is not mentioned is like comparing the living with the dead."[5]

11. A good word and a shining smile

It is clear that Satan's desire is to destroy the Muslim society; he plans and plots its downfall, and among his stratagems is the breaking of the Muslim family, because that is the foundation of society. This was highlighted in the Hadith narrated by Jabir ibn 'Abdillah, in which the Prophet ﷺ said: "The throne of Iblis is upon the ocean, and he sends

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[1] Recorded by Muslim.

* inch; a dry measure; a square measure; a weight.

[2] Recorded by al-Bukhari and Muslim.

[3] Recorded by al-Bukhari and Muslim.

[4] Recorded by al-Nasā'i.

[5] Recorded by Muslim.

detachments to different parts in order to put people to trial, and the most important figure in his eyes is one who is most notorious in sowing the seed of dissension. One of them (a devil) would come and say (to Iblis): 'I did not leave him until I separated him from his wife'. Iblis would draw him closer to him and say: 'Yes you are the one.'"[1] The separation of a married couple is the destruction of society from its basis, and this is an accursed goal of Satan. Therefore, a husband shoud treat his wife and children well, and only use good words to prevent Satan from stiring hatred between them. Allah ﷻ said: **﴾Say to My Servants that they should only say the best. Satan wants to stir trouble between them﴿**[2].

A good word delights the heart, enhances relations and spreads happiness between a married couple. The Prophet ﷺ said to Jabir ibn 'Abdillah ﷺ: "Why don't you marry a young girl, so that you play with her and she with you."[3]

The twenty second shield

Anas ibn Malik ﷺ reported that the Prophet ﷺ said: "When a man goes out of his house and says: "In the Name of Allah, I trust in Allah; there is no might and no power but in Allah" the following would be said to him at that time: "You are guided, defended and protected". The devils would go far from him, so that another devil would say: 'How can you deal with a man who has been guided, defended and protected?'"[4]

The twenty third shield

'Abdullah ibn 'Amru ibn al-'As ﷺ reported that the Prophet ﷺ used to say upon entering to the mosque: "I seek refuge in Allah the Greatest, in His Noble Face and His Eternal Reign from the accursed Satan". If someone says this, Satan replies: "He is protected from me all day long."[5]

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[1] Recorded by Muslim.
[2] Surat al-Isra', Verse 53.
[3] Recorded by al-Bukhari.
[4] Recorded by Abu Dawud and al-Tirmidhi who categorised it as *hasan sahih*.
[5] Recorded by Abu Dawud who categorised it as *hasan*, and authenticated by al-Albani.

The twenty fourth shield

Abu Hurayrah ☙ said: "A man came to the Messenger of Allah, saying: 'Messenger of Allah, I was stung by a scorpion during the night'. Thereupon, he ﷺ said: 'Had you recited these words in the evening: 'I seek refuge in the Perfect Word of Allah from the evil of what He created', it would not have done any harm to you''"[1]. And in another narration by Ibn Sinni: "He who said: 'I seek refuge in the Perfect Word of Allah from the evil of what He created' (three times), nothing would harm him". Another narration by Muslim says: "When anyone arrives at a place, and then says: 'I seek refuge in the Perfect Word of Allah from the evil of what He created', nothing would harm him until he marches away from that stopping place."[2]

The twenty fifth shield

'Uthman ibn 'Affan ☙ reported that the Prophet ﷺ said: "Any person who says three times, every morning and (every) evening: 'In the Name of Allah; nothing can harm (one) with His Name, on earth or in the sky; He is the All-Hearer and All-Knower', so nothing can harm one."[3]

The twenty sixth shield

'Abdullah ibn 'Amru ☙ said: "When the Messenger of Allah ﷺ was travelling and night came, he used to say: 'O earth, my Lord and your Lord is Allah; I seek refuge in Allah from your evil; the evil of what you contain, the evil of what has been created in you, and the evil of what creeps upon you; I seek refuge in Allah from lions, large black and other types of snakes, from scorpions, the evil of the Jinn who may inhabit a settlement, and from a parent and his offspring.'"[4]

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[1] Recorded by Muslim.
[2] Recorded by Muslim.
[3] Recorded by al-Tirmidhi.
[4] Recorded by Abu Dawud.

The twenty seventh shield: Supplication

Abu al-Azhar al-Anmari ﵁ said that when the Prophet ﷺ went to his bed at night, he would say: "In the name of Allah, I have laid down on my side for Allah. O Allah, forgive my sin, drive away my devil (Jinn), free me from my responsibility, and place me in the highest assembly."[1]

Abu Bakr ﵁ said to the Prophet ﷺ: "Tell us a word which we repeat in the morning, evening and when we wake up. So he ﷺ commanded us to say: 'O Allah! Creator of Heavens and Earth; Knower of all that is hidden and open; You are the Lord of everything; the angels testify that there is no god but You; for we seek refuge in You from the evil within ourselves, from the evil of the accursed Devil and from the evil of his suggestion about partnership with Allah, and that we should earn sin for ourselves or transfer it to a Muslim."[2]

Abu Dawud said: "And through the same chain of narrators the Messenger of Allah ﷺ said: 'When one rises in the morning, one should say: 'We have reached the morning, and in the morning the dominion belongs to Allah, the Lord of the universe. O Allah! I ask You for the good this day contains; for conquest, victory, light, blessing and guidance during it; and I seek refuge in You from the evil it contains, and the evil contained in what comes after it.' In the evening he should say the equivalent."

The twenty eigth shield: the mention of the name of Allah (saying of bismillah

Umayyah ibn Makhshi ﵁ said: "The Prophet ﷺ was sitting with a man who was eating, but did not mention Allah's Name, until the last morsel remained. When he raised it to his mouth, he said: 'In the Name of Allah, at the beginning and at the end'. The Prophet ﷺ laughed, saying: 'The devil kept eating together with him, but when he mentioned the Name of Allah, he (devil) vomited out what was in his belly."[3]

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[1] Recorded by Abu Dawud.
[2] Recorded by Abu Dawud and al-Tirmidhi.
[3] Recorded by Abu Dawud.

'Aishah ﷺ said: "Once the Prophet ﷺ was eating in the company of six of his Companions, when a villager joined them and ate up the food in two mouthfuls. On seeing this, the Prophet ﷺ remarked: 'If he had taken the food in the Name of Allah, the same would have sufficed for all of you'"[1]. And 'Aishah ﷺ also reported that the Prophet ﷺ said: "If one of you wants to eat, he should mention Allah's Name at the beginning, but if he forgets to mention it at the beginning, he should then say: 'In the Name of Allah in the beginning and in the end.'"[2]

The Muslim should mention Allah's name when he places something or lifts it, and when he sits down or stands up or does anything else, because the name of Allah brings His Blessings and drives away the devils.

The twenty ninth shield: covering one's yawn

A Muslim should try his/her best to block his/her yawn, by placing his/her hand on his/her mouth when he/she yawns. Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "Allah likes sneezing but dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him to say: 'May Allah be merciful to you (*yar-hamuka-lah*).' But as regards yawning, it is from Satan, so one must try one's best to stop it. If one says 'Ah' when yawning, Satan will laugh at him."[3]

Abu Sa'id al-Khudri ﷺ reported that the Prophet ﷺ said: "When one of you yawns, he should try to restrain it, with the help of his hand, since Satan enters from there."[4]

The thirtieth shield: The submission to the Divine Decree without any sense of failure or negligence

Allah ﷻ said: **﴿O you who believe! Do not be like those disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us,**

[1] Recorded by al-Tirmidhi.
[2] Recorded by al-Tirmidhi.
[3] Recorded by al-Bukhari
[4] Recorded by Muslim.

they would not have died or been killed," so that Allah may make it a cause of regret in their hearts. It is Allah that gives life and causes death. And Allah is All-Seer of what you do)[1].

Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said: "A strong believer is better and more beloved to Allah than a weak believer; there is good in everyone, so cherish that which gives you benefit (in the Hereafter), seek help from Allah and do not lose heart, but if anything (in the form of trouble) comes to you, don't say: 'If I had only done that', as your 'if' opens the way for the Satan."[2]

The thirty first shield: Adhan (the call for prayer)

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "When the call for prayer is made, Satan takes to his heels passing wind so that he may not hear the *adhan*, then when the call is finished, he returns. And when the *iqamah* is pronounced, Satan takes to his heels, then when the *iqamah* is finished he returns again."[3]

Suhayl ibn Abi Salih said: "My father sent me to Ibn Abi Harithah with our servant, and on our way, a caller shouted my name from a garden. My companion went to check in the garden but could not see anything; so I mentioned that to my father who said: 'If I felt you would encounter such incident I would not have sent you. But if you hear a voice next time, make *adhan*; for I heard Abu Hurayrah saying that the Prophet ﷺ said: 'Satan runs away at the call for prayer.'"[4]

The thirty second shield: wudu' (ablution)

Abu Umamah ﷺ reported that he heard the Prophet ﷺ say: "He who retires to his bed in a state of purity and then remembers Allah till drowsiness overtakes him, and does not turn around at any time during the night, and asks Allah at that time to receive some of the good from this world and the Hereafter, Allah would grant it to him."[5]

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[1] Surat al-'Imran, verse 156.
[2] Recorded by Muslim.
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by Muslim.
[5] Recorded by al-Tirmidhi.

Ibn 'Abbas ﷺ reported that the Prophet ﷺ said: "Purify our bodies, may Allah purify you; for any person who sleeps at night in a state of purity, an angel would stay in his bed all night, and whenever the person should turn around, the angel would say: 'O Allah, forgive your Servant, for he has gone to his bed in a state of purity.'"[1]

The thirty third shield

Ibn Mas'ud ﷺ said: "A person was mentioned to the Prophet ﷺ who was told that he had kept on sleeping till morning without getting up for the (dawn) prayer. The Prophet ﷺ said: 'Satan urinated in his ear.'"[2]

It means – and Allah knows best – that this man did not rise during the night to perform the night prayer (*qiyam al-layl*), and this is why al-Bukhari interpretd the *Hadith* in a chapter he called: "If a person gets up in the morning having not performed the night prayer, then Satan has urinated in his ear."

Abu Hurayrah ﷺ reported that the Messenger of Allah said: "During your sleep, Satan makes three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is long, so keep on sleeping,' If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution, the second knot is undone, and when he prays, all the knots are undone; so he gets up lively and cheerful in the morning, otherwise he would get up dull and gloomy."[3]

It was narrated that Sa'id ibn Mansur that Ibn 'Umar ﷺ said: "When a man gets up in the morning not having performed the *witr* prayer, he would feel as if there is a heavy rope (with which camels are tied) on his head which is as long as seventy yards."[4]

So we understand from these traditions that when one does not perform any night prayer, one gets up after Satan has urinated in his ear, and

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[1] Recorded by al-Tabarani in "*al-awsat*", with a good chain of narrations.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by al-Bukhari and Muslim.
[4] Al-Hafidh Ibn Kathir said: "Its chain of narrationss is sound."

placed three knots on the back of one's head, and a long heavy rope on one's head, which means that Satan has had total control of him; whereas if he gets up at night to perform *Salat* (prayer), one would be distant from Satan, and closer to Allah, the All-Merciful .

The thirty fourth shield

1. Eating and drinking using one's right hand

Because Satan eats and drinks with his left hand, as reported by Ibn 'Umar ﷺ that the Prophet ﷺ said: "No one of you should drink with his left hand or drink with it; for Satan eats with his left hand and drinks with it."[1]

2. Taking and giving with one's right hand

Because Satan takes and gives with his left hand. Abu Hurayrah reported that the Prophet ﷺ said: "When any one of you intends to give something, he should give it with his right hand, and when he intends to take something he should take it with his right hand; for Satan eats with his left, drinks with his left, gives with his left, and takes with his left."[2]

3. Avoid sitting on a spot between the shadow and the sun

Because it is a spot of Satan. Abu 'Iyad reported from one of the Companions of the Prophet ﷺ that he ﷺ forbade people to sit in a place between the shadow and the sun, saying: "It is the place of Satan."[3]

4. Deliberation

Because the Prophet ﷺ said: "Deliberation comes from Allah, but haste (comes) from the Devil."[4]

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[1] Recorded by Muslim.
[2] Transmitted by Ibn Mājah, and authenticated by al-Mundiri.
[3] Transmitted by Imam Ahmad, and al-Mundiri said: 'It is sound.'
[4] Recorded by al-Tirmidhi, and authenticated by al-Bayhaqi.

5. Humbleness

Because pride is one of the characteristics of the Devil; Allah ﷻ said: **﴾And We said to the angels: 'Prostrate yourselves before Adam', and they prostrated except Iblis; he refused and was proud and was one of the disbelievers﴿**[1].

6. Avoiding dissipation and waste

Because Allah ﷻ said: **﴾verily, the spendthrift are brothers of the devils﴿**[2].

Ibn Mas'ud ؓ said: "Dissipation is spending the wealth, not in the right manner (i.e. unwisely).

Mujahid said: "If a person spends all his wealth for the sake of the truth (Islam), he is not considered a spendthrift; but if he spends a small amount of his wealth in other than the truth, he would be considered a squanderer."

When a person squanders his wealth on any thing, the Devil shares it with him, whether it is a meal, house, means of transport, or even furniture. Jabir ibn 'Abdillah ؓ reported that the Prophet ﷺ said: "There should be a bedding for a man, bedding for his wife, and the third one for the guest, but a fourth one would be for Satan."[3]

The thirty fifth shield: Avoiding being in suspicious circumstances

You should know the Devil takes advantage of any chance of getting into the hearts of individuals, planting his devilish insinuations; therefore, it is obligatory on everyone not to give him a chance, or open a gateway for him, so one of the things is to avoid being in a suspicious position or circumstance, even if you were known as trustworthy among people. Safiyya, the wife of the Prophet ﷺ, said: "The Messenger of Allah was in *i'tikaf*, and I went to visit him in the

[1] Surat al-Baqarah, Verse 34.
[2] Surat al-Isra', Verse 27.
[3] Recorded by Muslim.

mosque. I spoke to him and then as I wanted to leave, he ﷺ offered to walk me back home. (Her dwelling was in the house of Usama ibn Zayd). The Prophet went out and in the meantime two Ansari men met him. They looked at him and passed by. He ﷺ said to them: 'Slowly! She is (my wife) Safiyya bint Huyay'. They replied: '*Subhan Allah*, (How dare we think of evil) O Messenger of Allah! We never expected anything bad from you'. He ﷺ said: "Satan circulates in a human being as blood circulates in the body, and I was afraid lest Satan might inject an evil thought in your minds."[1]

The thirty sixth shield: Remembrance of Allah (dhikr)

Remembrance of Allah weakens the Devil and strengthens one's *Iman* (faith), and pleases the All-Merciful. It is the strongest shield by which the Muslim protects himself from Satan.

Therefore, one who observes remembering Allah is in fact protecting himself constantly from Satan, but one who is negligent is letting himself become an easy prey for the Devil, who will instill his evil inspirations in one's mind. Allah ﷻ said, **﴾Whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him Satan as a companion﴿**[2].

Just as remembering Allah weakens devils and Jinn, it also weakens devils among mankind, and it is for this reason Allah ﷻ commanded us to remember Him ﷻ during conflict; He ﷻ said: **﴾O you who believe, when you meet an enemy force, take a firm stand against them, remembering the Name of Allah much﴿**[3].

The Merit of *dhikr*

Abu Darda' ؓ reported that the Prophet ﷺ said: "Shall I tell you what is your best action; the purest in the estimation of kings, that which raises your rank to the highest, that which is better for you than spending gold and silver, and that which is better for you than that you should encounter your enemy to cut off their necks or their cutting off

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[1] Recorded by al-Bukhari and Muslim.
[2] Surat al-Zukhruf, Verse 36
[3] Surat al-Anfal, Verse 45.

yours?" "Tell us indeed," they answered. He ﷺ said: "It is the remembrance of Allah, the Exalted."[1]

Abu Hurayrah ﷺ reported that the Messenger of Allah was travelling along a path leading to Makkah, when he happened to pass by a mountain called Jumdan. He ﷺ said: "Proceed on, it is Jumdan. *Mufarradun* have gone ahead." The Companions asked: "Messenger of Allah, Who are the Mufarradun?" He replied: "They are those males and females who remember Allah much."[2]

'Abdullah ibn Bisr reported that a man asked the Prophet ﷺ: "The ordinances of Islam appear to me as a multitude of affairs, so kindly tell me something to which I should hold fast." He ﷺ answered him: "Let your tongue be constantly occupied with the remembrance of Allah"[3].

Abu Musa al-Ash'ari ﷺ reported that the Prophet ﷺ said: "The example of one who remembers Allah in comparison to the one who does not (remember Allah), is that of a living creature compared to a dead one"[4].

Abu Huryrah ﷺ reported that the Prophet ﷺ said: "If anyone sits at a place where he does not remember Allah, deprivation will descend on him from Allah; and if he lies at a place where he does not remember Allah, deprivation will descend on him from Allah"[5].

The Prophet ﷺ said: "Whoever says: '*Subhan Allah wa bihamdihi*' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea"[6].

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "Two words (sentences or utterances) that are very easy for the tongue to say, but very heavy in the balance of reward, and the most beloved to the Gracious Almighty are: '*Subhan Allah wa bihamdihi. Subhan Allahi-l-*

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[1] Recorded by al-Tirmidhi, Ibn Mājah, and al-Hākim
[2] Recorded by Muslim.
[3] Recorded by al-Tirmidhi who categorised it as sound; and by al-Hākim.
[4] Recorded by al-Bukhari and Muslim.
[5] Recorded by Abu Dawud.
[6] Recorded by al-Bukhari and Muslim.

Azim"[1]. He ﷺ also reported that the Prophet ﷺ said: "The uttering of these words '*Subha Allah; Al-hamdu lillah; la ilaha illla Allah; Allahu Akbar*', is dearer to me than anything over which the sun rises."[2]

Sa'd ibn Abi Waqqas ﷺ was in the company of the Prophet ﷺ, and he said to them: "Is anyone amongst you powerless to get one thousand virtues every day?" Amongst those who had been sitting there, one asked: "How could one amongst us can get one thousand virtues every day?" He replied: "Say: '*Subhan Allah*' one hundred times; for by reciting them, one thousand virtues are recorded on your credit and one thousand vices are blotted out."[3]

Abu Musa al-Ash'ari ﷺ reported that the Prophet ﷺ asked him: "Shall I tell you a sentence from the treasure of Paradise?" I said: "Yes." He ﷺ said: "*La haula wala quwwata illa billah.*"[4]

Remembering Allah when going to bed

1. Hudhayfah ﷺ said: "Whenever the Prophet intended to go to bed, he would recite: '*Bismika Allahumma amutu wa ahya* (With Your Name, O Allah, I die and I live)', and when he woke up from his sleep, he would say: '*Al-hamdu-li-lahi-ladhi ahyana ba'da ma amatana wa ilaihi an-nushur* (All Praises are for Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection)."[5]

2. 'Aishah ﷺ said that whenever the Messenger of Allah went to bed, he used to recite Surat al-ikhlas, Surat al-Falaq and Surat al-Nas and then blow on his palms and pass them over his face and those parts in his body that his hands could reach. He would do this three times[6].

3. It was narrated in the Hadith of Abu Hurayrah ﷺ that Satan said to him: "When you go to bed, read Ayat al-Kursi, and Allah will appoint a guard for you who will stay with you, so no demon will come near you till morning" the Prophet confirmed this saying, yet he ﷺ

[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by Muslim.
[3] Recorded by Muslim.
[4] Recorded al-Bukhari and Muslim.
[5] Recorded by al-Bukhari and Muslim.
[6] Recorded by al-Bukhari.

remarked: "He really spoke the truth, although he is a complete liar. Do you know whom you were talking to, O Abu Hurayra?" I said: "No.'" He said: "It was Satan."[1]

4. Abu Mas'ud al-Ansari ﷺ reported that the Prophet ﷺ said: "If one recites the last two verses of Surat al-Baqara at night, it is sufficient for him (for that night)."[2]

5. Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "When anyone of you goes to bed, he should dust it off thrice, with the edge of his garment, and say: *Bismika Rabbi wada'tu janbi, wa bika arfa'hu. In amsakta nafsi faghfir laha, wa in arsaltaha fahfazha bima tahfaz bihi 'ibadaka-s-salihin.* (In Your Name my Lord I lie down and in Your Name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your Righteous Servants)."[3]

6. Fatimah ﷺ went to ask the Prophet for a servant, but she did not find him (at home) and had to inform 'Aishah ﷺ of her need. When he came, 'Aishah informed him about it. 'Ali ﷺ added: 'The Prophet came to us after we had gone to bed, saying: 'Shall I not tell you of a thing which is better for you than a servant? When you (both) go to bed: say '*Allahu Akbar*' thirty-four times, and '*Subhan Allah*' thirty-three times, '*Alhamdu lillah*' thirty-three times, for that is better for you than a servant!"[4]

7. Hafsah ﷺ reported that when the Messenger of Allah ﷺ wanted to sleep, he put his right hand under his cheek and would say three times: "O Allah, guard me from Your Punishment on the Day when You raise up Your Servants."[5]

8. Anas ibn Malik ﷺ reported that the Prophet ﷺ said: "When you go to bed, say: 'Praise is due to Allah Who fed us, provided us drink,

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[1] Recorded by al-Bukhari.
[2] Recorded by al-Bukhari (7/318) and Muslim (2/92).
[3] Recorded by al-Bukhari and Muslim.
[4] Recorded by al-Bukhari and Muslim.
[5] Recorded by Abu Dawud, and al-Tirmidhi.

sufficed us and provided us with shelter,' as for many a people there is none to suffice and none to provide shelter."[1]

9. Ibn 'Umar ﷺ commanded a person that as he went to bed, he should say: "O Allah, You created my being, and it is for You to take it to its ultimate goal; and its death and life is due to You; so if You give it life, safeguard it, and if You bring death, grant it pardon. O Allah, I beg of You Safety." A person said to him: "Did you hear it from 'Umar?" Whereupon he ﷺ said: "I have heard from the Messenger of Allah ﷺ".

10. Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "When any one of you intends to go to sleep, he should lie in bed on his right side and then say: 'O Allah, the Lord of the Heaven, the Lord of the Earth and the Lord of the Magnificent Throne; our Lord, and the Lord of everything: the Splitter of the grain of corn and the date-stone (or fruit kernel), the Revealer of the Torah, Injil (Bible) and the Criterion (the Holy Qur'an), I seek refuge in You from the evil of everything You can seize by the forelock (of which You have perfect control over). O Allah, You are the First, there is naught before You, and You are the Last and there is naught after You, You are Evident and there is nothing above You, You are Innermost and there is nothing beyond You. Remove the burden of debt from us and relieve us from want."[2]

11. Al-Bara' ibn 'Azib ﷺ reported that the Messenger of Allah ﷺ said to him: "When you want to go to bed, perform ablution as you do for *Salat* (prayer), then lie down on your right side and say: '*Allahumma aslamtu wajhi ilaika, wa fauwadtu Amri ilaika wa aljatu zahri ilaika, raghbatan wa rahbatan ilaika, lamalja'a wa la manna mink a ill a ilaika. Amantu bikitabi kalladhi anzalta wa bi nabiyyikal-ladhi arsalta* (O Allah, I submit my soul unto You, entrust my affair unto You, trun my face towards You, and tottaly rely on You, in the hope of and fear of You. Verily, there is no refuge nor safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent).' If you should die then (after reciting this) you will die on the religion of Islam (i.e., as a Muslim); so let these words be the last you say (before going to bed)." While I was memorizing it, I said: "Wa birasulikal-ladhi arsalta (in Your Messenger

[1] Recorded by Muslim, Abu Dawud and al-Tirmidhi.
[2] Recorded by Ahmad, Muslim, Abu Dawud and al-Tirmidhi.

whom You have sent)." The Prophet replied: "No, rather say: 'Wa binabiyyi-ka-lladhi arsalta (in Your Prophet whom You have sent)."[1]

Remembering Allah when one wakes up in the middle of the night

1. 'Ubadah bin As-Samit ﷺ reported that the Prophet ﷺ said: "Whoever gets up at night and says: *'La ilaha il-lallah Wahdahu la Sharika lahu Lahu-l-mulk, waLahu-l-hamd wahuwa 'ala kullishai'in Qadir. Alhamdu lil-lahi wa subhanal-lahi wa la-ilaha il-lal-lah wa-l-lahu akbar wa la hawla Wala Quwata il-la-bil-lah.'* (None has the right to be worshipped but Allah. He is the Only One and has no partners. For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah. And Allah is Great, and there is neither Might nor Power Except with Allah), and then says: *'Allahumma, Ighfir li'* (O Allah! Forgive me), or invokes (Allah), it will be responded to and if he performs ablution (and prays), his prayer will be accepted."[2]

2. Abu Umamah ﷺ reported that he heard Allah's Messenger ﷺ saying: "He who retires to bed in a state of purity and then remembers Allah till drowsiness overtakes him, does not turn around at any time during the night, and asks Allah at that time to receive some of the good of this world and the Hereafter, Allah would grant it to him."[3]

Remembering Allah in time of fear

'Abdullah ibn 'Amru ibn al-'As ﷺ reported that the Prophet ﷺ used to teach some words to say when in a state of fear: "I seek refuge in Allah's Perfect Words from His Anger, the evil of His Servant, and the evil suggestions of devils and their presence."[4]

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[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by al-Bukhari.
[3] Recorded by al-Tirmidhi who categorised it as *hasan gharib*.
[4] Recorded by Abu Dawud.

Remembering Allah when getting up in the morning

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "When one of you wakes up in the morning, he should say: 'All Praises to Allah Who gave me back my spirit, granted me good health and allowed me to remember Him.'"[1]

Remembering Allah when leaving one's home

Anas ibn Malik ﷺ reported that the Prophet ﷺ said: "When a man goes out of his house, saying: 'In the Name of Allah, I trust in Allah; there is no might and no power but in Allah,' the following will be said to him at that time: 'You are guided, defended and protected.' The devils will go far from him and another devil would say: 'How can you deal with a man who has been guided, defended and protected?'"[2]

Umm Salamah ﷺ said: "The Messenger of Allah ﷺ never went out of my house without raising his eye to the sky and saying: 'O Allah! I seek refuge in You lest I stray or be led astray, or slip or made to slip, or cause injustice, or suffer injustice, or do wrong, or have wrong done to me.'"[3]

Remembering Allah when entering one's home

1. Jabir ibn 'Abdillah ﷺ reported that the Prophet ﷺ said: "When a person enters his house and mentions the Name of Allah at the time of entering it, and while eating the food, Satan says (addressing himself): 'You have no place to spend the night and no evening meal; but when he enters without mentioning the Name of Allah, Satan says: 'You have found a place to spend the night', and when he (also) does not mention the Name of Allah while eating food, he (Satan) says: 'You have found a place to spend the night and an evening meal."[4]

2. Abu Malik al-As'ari ﷺ reported that the Prophet ﷺ said: "When a man enters into his house, he should say: 'O Allah, I ask You for good, both when entering and when going out; in the Name of Allah we have

[1] Transmitted by al-Hākim, who categorised it as *sahih*, and agreed by al-Dhahabi.
[2] Recorded by Abu Dawud and al-Tirmidhi who categorised it as *hasan sahih*.
[3] Recorded by al-Bukhari, Muslim, Abu Dawud and al-Tirmidhi.
[4] Recorded by Muslim.

entered, and in the Name of Allah we have gone out, and in Allah we do trust', he should then greet his family."[1]

Remembering Allah when entering and leaving a mosque

1. Anas ibn Malik ﷺ said: "When the Prophet ﷺ entered the mosque, he would say: '*Bismillah Allahoma salli 'ala Muhammad*', and when he leaves the mosque, he would say: '*Bismillah Allahoma salli 'ala Muhammad*.'"[2]

2. Abu Usayd ﷺ reported that the Prophet ﷺ said: "When any one of you enters the mosque, he should say: 'O Allah! Open for me the doors of Your Mercy'; and when he steps out he should say: 'O Allah! I beg of You Your Grace.'"[3]

3. 'Abdullah ibn 'Amru ibn al-'As ﷺ reported that the Prophet ﷺ used to say upon entering to the mosque: "I seek refuge in Allah, the Greatest, in His Noble Face and His Eternal Reign, from the accursed Satan." If one says so, the Satan says: "He is protected from me all day long."[4]

Remembering Allah when beginning *Salat*

1. Abu Hurayrah ﷺ reported that the Messenger of Allah used to keep silent between the *takbir* and the recitation of Qur'an and that interval (of silence) was short. I said to the Prophet: "May my parents be sacrificed for you! What do you say in the pause between *takbir* and recitation?" The Prophet replied: "I say: '*Allahumma, ba'id baini wa baina khatayaya kama ba'adta baina-l-mashriqi wa-l-maghrib. Allahumma, naqqim min khatayaya kama yunaqqa-ththawbu-l-abyadu mina-ddanas. Allahumma, ighsil khatayaya bil-ma'i wa-th-thalji wal-barad* (O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and cleanse me from sins as a white

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[1] Recorded by Abu Dawud. al-Albani said: Its chain of narration is authentic.

[2] Recorded by al-Tirmidhi who categorised it as *hasan*.

[3] Recorded by Muslim and Abu Dawud.

[4] Recorded by Abu Dawud who categorised it as *hasan*; and authenticated by al-Albani.

garment is cleansed of dirt (after thorough washing). O Allah! Wash away my sins with water, snow and hail)."[1]

2. Jubair bin Mut'im saw the Prophet ﷺ performing *Salat*, after which he ﷺ said: '*Allah Akbar Kabeeraa, wal hamdulillah kathiraa, wa subhaan Allah bukratan wa aseelaa (three times); a'udho billahi mina shaytani rajeem, min nafkhihi, wa naftihi, wa hamzih*".

"Allah is altogether great; and praise be to Allah in abundance; and Glory be to Allah in the morning and afterwards (saying each three times). I seek refuge in Allah from the accursed devil, from his puffing up (*nafkh*), his spitting (*nafth*) and his evil suggestions (*hamz*)."[2]

3. 'Aishah ﷺ reported that the Prophet ﷺ used to say when he started Salat: "*Subhanaka Allahumma wa bihamdik, wa tabaraka Ismuka, wa ta'ala jadduka, wa la ilaha ghairuka* (How Perfect You are, O Allah, and I praise You. Blessed be Your Name, and lofty is Your Position, and none has the right to be worshipped except You)."[3]

Remembering Allah in *ruku'* and *sujud* (bowing and prostrating in *Salat*)

1. Hudayfah ﷺ reported that when the Prophet ﷺ bowed in Salat, he said: '*Subhana rabi Al-'Azim*', three times, and when he prostrated, he said: '*Subhana rabi al-A'la*', three times."[4]

2. 'Ali ibn Abi Talib ﷺ reported that When the Prophet ﷺ bowed, he would say: "O Allah, it is for You that I bow. I affirm my faith in You, I submit to You, and submit humbly before You; my hearing, eyesight, bones, and sinews." When he would raise his head, say: "O Allah, our Lord, praise is due to You, (the praise) which fills the Heavens and Earth, and which fills that (space) which exists between them, and fills anything that You desire afterwards." When he prostrated himself, he ﷺ would say: "O Allah, it is to You that I prostrate myself, it is in You that I affirm my faith, and I submit to You . My face is submitted

[1] Recorded by al-Bukhari and Muslim.
[2] Recorded by Abu Dawud, and authenticated by al-Albani.
[3] Transmitted by the scholars of the "*Sunan*" and authenticated by al-Albani.
[4] Transmitted by the scholars of the "Sunan" and authenticated by al-Albani

before the One Who created it, shaped it and opened its faculties of hearing and seeing. Blessed is Allah, the best of Creators." He would then say, between *tashahhud* and the pronouncing of salutation: "Forgive me the previous and later, open and secret sins, and where I have transgressed, as You know better than I. You are the First and the Last. There is no god but You."

3. 'Aishah ﷺ reported that the Prophet ﷺ used to say in his *ruku'* and *sujud*: '*Subbuh Al-Quddus, rabbu-l-mala'ikati wa-r- ruh* (Perfect and Holy (He is), Lord of the Angels and ar-ruh (i.e. Gabriel ﷺ).'"[1]

4. Abu Sa'id al-Khudri ﷺ reported that when the Messenger of Allah ﷺ raised his head after bowing, he said: "O Allah! Our Lord, to You be praise that could fill all the heavens and the earth, and all that pleases You besides (these). O, You are worthy of praise and glory, most worthy of what a servant says, and we all are Your Servants, no one can withhold what You give or give what You withhold, and riches cannot avail a wealthy person against You."[2]

5. Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication in this state."[3]

6. He ﷺ also reported that the Prophet ﷺ used to say when in a state of prostration: "O Lord, forgive me all my sins; small and great, the first and last, open and secret."[4]

7. Ibn 'Abbas ﷺ reported that the Prophet ﷺ used to say between the two prostrations: "O Allah, forgive me, have mercy on me, guide, heal, and provide for me."[5]

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[1] Recorded by Muslim.
[2] Recorded by Muslim.
[3] Recorded by Muslim.
[4] Recorded by Muslim.
[5] Recorded by Abu Dawud and al-Bayhaqi.

Supplication in *Salat* after *Tashahud* and before pronouncing salutation (*salam*)

'Ali ﷺ reported that the Prophet ﷺ would say between *tashahhud* and the pronouncing of salutation: "Forgve me the previous and later, open and secret sins, and where I have transgressed, as You know better than I. You are the First and the Last. There is no god but You."[1]

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "When one of you completes the last *tashahhud*, he should seek refuge in Allah from four trials: from the torment of Hell, from the torment of the grave, from the trial of life and death, and from the mischief of *Masih-al-Dajjal* (the Anti-Christ)."[2]

Remembering Allah after pronouncing the salutation (at the end of *Salat*)

1. Thawban ﷺ reported that when Prophet ﷺ finished his prayer, he begged forgiveness three times, saying: "O Allah! You are Peace, and peace comes from You; Blessed are You, O Possessor of Glory and Honour."

2. Warrad said: "Once Al-Mughira dictated to me in a letter addressed to Mu'awiya that the Prophet ﷺ used to say after every compulsory prayer: "*La ilaha ilallah wahdahu la sharika lahu, lahul-mulku wa-lahul-hamdu, wahuwa ala kulli shai in qadir. Allahumma la mani'a lima a'taita, wa la mu'tiya lima mana'ta, wa la yanfa'u dhal-jaddi minka-l-jadd.* (None has the right to be worshipped but Allah and He has no partner in Lordship, nor worship, nor in the Names and Attributes, and for Him is the Kingdom and all praises are for Him and He is Omnipotent. O Allah! Nobody can hold back what you give and nobody can give what You hold back. Hard efforts (by anyone for anything) cannot benefit anyone against Your Will." And al-Hasan said: "Al-jadd" means prosperity.

3. Abu Huryrah ﷺ reported that the Prophet ﷺ said: "If anyone sits at a place where he does not remember Allah, deprivation will descend on

[1] Recorded by Muslim.
[2] Recorded by Muslim.

him from Allah; and if he lies at a place where he does not remember Allah, deprivation will descend on him from Allah"[1].

The Prophet ﷺ said: "Whoever says: '*Subhan Allah wa bihamdihi*' one hundred times a day, will be forgiven all his sins even if theywere as much as the froth of the sea."[2]

Remembering Allah in times of hardship and anxiety

1. Ibn 'Abbas ﷺ reported that the Messenger of Allah ﷺ used to say, in times of difficulty: "None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honourable Throne."[3]

2. Anas ibn Malik ﷺ reported that Allah's Messenger ﷺ said: "When a Muslim is afflicted with some trouble in his body, an angel is told to record for him those of his good deeds which he was accustomed to doing. Then if Allah cures him He washes and purifies him (from sins), but if He takes him, in death, He forgives him and shows mercy on him."[4]

3. Abu Bakrah ﷺ reported that the Prophet ﷺ said: "The supplication to be used by one who is distressed are: 'O Allah! Your Mercy is what I hope for. Do not abandon me to myself, for an instant, but put all my affairs in good order for me. There is no god but You."[5]

4. Sa'd ibn Abi Waqqas ﷺ reported that the Messenger of Allah ﷺ said: "No Muslim will supplicate to Allah for anything and fail to receive an answer when he uses the supplication that Dhun-Nun (Yunus ﷺ) used when he was in the belly of the whale: 'There is no god but You, to Whom be Glory. I was indeed a wrongdoer.'"[6]

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[1] Recorded by Abu Dawud.
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by al-Bukhari and Muslim
[4] recorded by al-Tirmidhi.
[5] Recorded by Abu Dawud.
[6] Recorded by Ahmad, al-Tirmidhi and al-Hākim who categorised it as *sahih*, and agreed by al-Dhahabi.

Remembering Allah when facing the enemy

1. Abu Musa al-Ash'ari ﷺ said that when the Prophet ﷺ feared a group of people, he would say: "O Allah! We make You our shield against them, and take refuge in You from their evil."[1]

2. Anas ibn Malik ﷺ said that when the Prophet ﷺ went on an expedition, he said: "O Allah! You are my aide and helper; by You I move, by You I attack, and by You and I fight."[2]

3. Ibn 'Abbas ﷺ said: "The Verse: **﴾Allah is Sufficient for us and He is the Best Disposer of affairs﴿** was said by Abraham ﷺ when he was thrown into the fire; and it was said by Muhammad ﷺ when they (i.e. hypocrites) said: **﴾A great army is gathering against you, therefore, fear them﴿**, but that only increased their faith and they said: **﴾Allah is Sufficient for us, and He is the Best Disposer (of affairs, for us)﴿**"[3]

Remembering Allah in times of calamity

Allah ﷻ said: **﴾Who (the steadfast believers), when afflicted with a calamity, say: Truly, to Allah we belong, and truly to Him we shall return. They are those on whom are the blessings of their Lord, and receive His Mercy, for it is they who the guided-ones﴿**[4]. Umm Salamah ﷺ said: "I heard the Prophet ﷺ say: 'If any Muslim who suffers a calamity says, that which Allah has commanded him: **﴾We belong to Allah and to Him shall we return﴿**, O Allah, reward me for my affliction and give me something better, in exchange for that', Allah will give him something better than it in exchange." When Abu Salamah died, she said: "What Muslim is better than Abu Salamah whose family was the first to emigrate to the Messenger of Allah ﷺ? So I then said the words, and Allah gave me God's Messenger ﷺ, in exchange."[5]

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[1] Recorded by Abu Dawud and al-Nasā'i, authenticated by al-Hākim and agreed by al-Shahabi.

[2] Recorded by Abu Dawud, with a sound chain of narations.

[3] Recorded by al-Bukhari.

[4] Surat al-Baqarah, Verses 156-157.

[5] Recorded by Muslim.

Remembering Allah when in debt

'Ali ibn Abi Talib ﷺ said: "A slave, who had settled the terms of his freedom with his master, approached me and said: 'I am not able to discharge my instalments, according to the agreement, so I ask you to help me'. I told him: 'Shall I teach you a supplication which the Prophet ﷺ taught me, whereby Allah will discharge you of your obligation (debt) even if it were as heavy as a mountain? Supplicate by saying: 'Allah, make that which is permissible sufficient for me, so as to make me independent of that which is forbidden, and from Your Grace bestow upon me self-sufficiency, which would make me independent of all beside You.'"[1]

Remembering Allah when visiting the sick

Ibn 'Abbas ﷺ reported that the Prophet ﷺ said: "If anyone visits a sick person whose time of death has not come, and says with him seven times: 'I ask Allah, the Mighty, the Lord of the Mighty Throne, to cure you,' Allah will cure him from that disease."[2]

Remembering Allah when entering a graveyard

Buraydah ﷺ reported that the Prophet taught them to say, when they went out to the graveyard: "Peace be upon you, the inhabitants of the city (i.e. graveyard), among the believers, and God willing we shall join you. I beg of Allah peace for us and for you."[3]

Remembering Allah when the wind blows

'Aishah ﷺ reported that the Prophet ﷺ used to say, when he heard the wind blowing violently: "O Allah, I ask You for its good; the good in it, and the good of what You have sent with it; and I seek refuge in You from its evil; the evil in it, and the evil of what You sent with it."[4]

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[1] Recorded by al-Tirmidhi.
[2] Recorded by al-Tirmidhi and Abu Dawud, al-Hākim and al-Dhahabi.
[3] Recorded by Muslim.
[4] Recorded by Muslim.

Remembering Allah when hearing thunder

When 'Abdullah ibn al-Zubair heard thunder, he would stop delivering his lecture and say: "*Subhan-Allah* whom thunder glorifies with Praises due to Him, and angels out of their fear of Him."[1]

Remembering Allah at the sight of the new moon

Talha ibn 'Ubaydillah ﷺ reported that when the Prophet ﷺ saw a new moon, he would say: "O Allah, make the new moon rise on us with security, faith, safety and Islam. My Lord and your Lord is Allah."[2]

Remembering Allah when setting out on a journey

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "He who sets out on a journey, should say, to the ones he leaves behind: 'I leave you in the Care of Allah, Whose Charges are never lost."[3]

Remembering Allah when using a mode of transport

'Abdullah ibn 'Umar ﷺ said that whenever the Messenger of Allah ﷺ mounted his camel to set out on a journey, he glorified Allah (uttered *Allahu-Akbar*) thrice, and then said: "Hallowed is He Who subdued for us this (mount) as we were not ourselves powerful enough to use it as a mount, and we are going to return to our Lord. O Allah, we seek virtue and piety from You on this journey of ours, as an act which pleases You. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, You are our companion on the journey, and guardian of our family. O Allah, I seek refuge in You from the hardship of the journey, the gloominess of the sights, and of finding any evil changes in (our) property and family on our return". And on his return he also ﷺ uttered these words, with addition: "We are returning repentant, worshipping our Lord and praising Him."[4]

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[1] Transmitted by al-Bukhari in "*al-adab al-mufrad*"

[2] Recorded by al-Darimi, al-Tirmidhi who categorised it as *hasan*.

[3] Recorded by Ibn Mājah, al-Nasā'i, Ibn Sunni and Ahmad.

[4] Recorded by Muslim.

Remembering Allah when stopping at a place

Khawlah bint Hakeem ﷺ reported that she heard the Prophet ﷺ say: "When anyone lands at a place, and then says: 'I seek refuge in the Perfect Word of Allah from the evil of what he created', nothing would harm him until he marches away from that stopping place."[1]

Remembering Allah when eating and drinking

'Amru ibn Abi Salamah ﷺ said: "I was a boy under the care of the Messenger of Allah, and my hand used to roam around the dish while I was eating. So the Prophet ﷺ said to me: 'O boy! Mention the Name of Allah, eat with your right hand, and eat from the dish whatever is nearest to you."[2]

'Aishah ﷺ reported that the Prophet ﷺ said: "When one of you intends to eat, he should mention the Name of Allah at the beginning, however if he forgets to do so then he shoud say: 'In the Name of Allah, at the beginning and in the end.'"[3]

Anas ibn Malik ﷺ reported that the Prophet ﷺ said: "Verily, Allah ﷻ is pleases with His Servant who eats his meal and praises Him for it, and drinks (water) and praises Him for it."[4]

Abu Ayyub al-Ansari ﷺ reported that when the Prophet ﷺ ate and drank, he said: "Praise be to Allah Who has given (us) food and drink and made it easy to swallow, and provided an exit for it."[5]

Remembering Allah when sneezing

Abu Hurayrah ﷺ reported that the Prophet said: "If anyone of you sneezes, he should say '*al-hamdulillah*' (Praise be to Allah), and his (Muslim) brother or companion should say in reply to him, '*yar-hamuka-l-lah*' (May Allah bestow His Mercy on you). When the latter says '*yar-hamuka-llah*', the former should say, '*Yahdikumul-lah wa*

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[1] Recorded by Muslim.
[2] Recorded by al-Bukhari and Muslim
[3] Recorded by al-Tirmidhi who categorised it as *hasan sahih*.
[4] Recorded by Muslim.
[5] Recorded by Abu Dawud.

Yuslih balakum' (May Allah give you guidance and improve your condition)."[1]

Remembering Allah when hearing the crowing of a cockerel, braying of a donkey, and barking of a dog

Abu Hurayah ﷺ reported that the Prophet ﷺ said: "When you hear the braying of a donkey, seek refuge in Allah from Satan the outcast; for the donkey has seen a devil. But when you hear the crowing of a cockerel, ask for Allah's Blessings, for their crowing indicates that he has seen an angel."[2]

Jabir ibn 'Abdillah ﷺ reported that the Prophet ﷺ said: "When you hear the barking of dogs or the braying of asses at night, seek refuge in Allah, for they see that which you do not see."[3]

Remembering Allah when leaving a gathering

Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "If a person joins a gathering in which fruitless talk takes place, and if that person before leaving the gathering prays, 'O Allah! Holy You are, and all praise is for You; I bear witness that there is none worthy of worship save You; I ask for Your forgiveness and turn to You', such a person would be forgiven for his participation in such a gathering."[4]

'Abdullah ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ seldom got up to leave a gathering without using this supplication for his companions: "O Allah, apportion to us such fear of You as will come between us and our acts of disobedience to You; such obedience to You as will bring us to Your Paradise; and such certainty that the calamities of this world will be made easy for us by You. Let us enjoy our hearing, sight and power, as long as You do grant us life, and do the same for those who inherit from us. Grant us revenge on those who have wronged us, and help us against those who are hostile to us. Let no calamity befall our religion, let not worldly affairs be our greatest

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[1] Recorded by al-Bukhari,
[2] Recorded by al-Bukhari and Muslim.
[3] Recorded by Ahmad and Abu Dawud.
[4] Recorded by al-Tirmidhi.

care of all, that we know about, and let not those who do not show mercy towards us rule over us."[1]

Remembering Allah when seeing afflicted people

Abu Hurayrah ﷺ reported that the Messenger of Allah ﷺ said: "If anyone says, on seeing someone who is suffering affliction: 'Praise be to Allah who has kept me free from the affliction He has brought on him, and has shown me favour above many whom He has created,' that affliction, whatever it may be, will not smite him"[2].

Remembering Allah when entering a market

'Umar ibn al-Khattab ﷺ reported that the Messenger of Allah ﷺ said: "If anyone says, on entering the market: 'There is no god but Allah, Alone, Who has no partner, to Whom belongs the Dominion, to Whom Praise is due, Who gives life and causes death, while He is Ever-Living and does not die, in Whose Hand is Good, and Who is Omnipotent,' Allah will record for him a million good deeds, obliterate from him a million evil deeds, raise him by a million degrees, and build him a house in Paradise."[3]

Remembering Allah when your means of transport fails (breaks down)

Abu al-Malih reported, on the authority of a man: "I was riding on a mount behind the Prophet ﷺ; tt stumbled. Whereupon I said: 'May the devil perish!' He ﷺ replied: 'Do not say: 'May the devil perish!' For if you say that, he will grow so much that he would be like a house, saying: 'By my power.' But say: 'In the Name of Allah'; for when you say that, he would shrink so much that he would be like a fly."[4]

[1] Recorded al-Tirmidhi who categorised it as *hasan sahih*.
[2] Recorded by al-Tirmidhi.
[3] Recorded by al-Tirmidhi.
[4] Recorded by Ahmad and Abu Dawud.

Remembering Allah when seeing an early date fruit

Abu Hurayrah said that when the people saw the first fruit (of the season or of plantation) they brought it to Messenger of Allah ﷺ. When he ﷺ received it he said: "O Allah, bless us in our fruit; and bless us in our city (Madinah); and bless us in our *sa'* (cubic measure) and bless us in our *mudd* (supply of food). He would then call to him the youngest child and give him these fruits."[1]

Remembering Allah when seeing something fascinating

Anas ibn Hunayf ؓ reported that the Prophet ﷺ said: "If any one of you sees something he admires in himself, he should seek Allah's Blessings; for the evil eye does exist."[2]

Remembering Allah when facing a difficult issue

Anas ibn Malik ؓ reported that the Prophet ﷺ said: "O Allah, there is no easiness except what You make easy, and only You can make sadness easy to bear."[3]

Supplication in the morning and evening

1. Shaddad ibn Aws ؓ reported that the Prophet ﷺ said: "The most superior way of asking for forgiveness from Allah is to say: '*Allahumma anta Rabbi la ilaha illa anta, Anta Khalaqtani wa ana abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu, A'udhu bika min Sharri ma sana'tu, abu'u Laka bini'matika 'alaiya, wa Abu Laka bidhanbi faghfirli innahu la yaghfiru adhdhunuba illa anta.*' (O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your Servant and I abide to Your Covenant and Promise as best I can, I take refuge in You from the evil which I have committed. I acknowledge Your Favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sins except You)." The Prophet added: "If somebody recites this during the day, with firm faith in it, and dies on the same day before the evening, he would be from the people of Paradise; and if somebody recites it at

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[1] Recorded by Muslim and al-Tirmidhi.

[2] Recorded by Ahmad and others, and authenticated by al-Albani.

[3] Recorded by Ibn Sinni.

night, with firm faith in it, and dies before the morning, he would be from the people of Paradise."[1]

2. Abu Hurayrah ﷺ reported that the Prophet ﷺ said: "He who recites in the morning and in the evening (these words): '*Subhan Allah wa bihamdihi*' one hundred times, one could not bring on the Day of Resurrection anything excellent than this except one who utters these words or utters more than these words."[2]

3. 'Abdullah ibn Khubayb ﷺ said: "We went out one rainy and intensely dark night to look for the Messenger of Allah ﷺ (in order for him) to lead us in prayer, and when we found him, he asked: 'Have you prayed?', but I did not say anything. So he ﷺ said: 'Say', but I did not say anything. He again said: 'Say', but I did not say anything. He then said: 'Say'. So I replied: 'What am I to say?' He said: 'Say: **﴾Say, He is Allah, One﴿** and *al-mu'awwadhatan* three times in the morning and evening; they will serve you for every purpose."[3]

4. Abu Hurayrah ﷺ reported that the Prophet ﷺ used to say in the morning: "O Allah, by You we arrive at the morning, by You we arrive at to the evening, by You are we resurrected." In the evening he would say: "O Allah, by You we arrive at the evening, by You we die, and to You are we resurrected."[4]

5. 'Abdullah ibn Mas'ud ﷺ said: "When it was evening the Prophet ﷺ used to supplicate, by saying: 'We entered upon evening and the whole Kingdom of Allah also entered upon evening, for all praise is due to Allah. There is no god but Allah, the One Who has no partner. O Allah, I beg of You the good of this night, and I seek refuge in You from the evil of this night and the evil which follows it. O Allah, I seek refuge in You from sloth, and the evil of vanity. O Allah, I seek refuge in You from the torment of the Hellfire and from torment in the grave.'"

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[1] Recorded by al-Bukhari.
[2] Recorded by Muslim.
[3] Recorded by Abu Dawud and al-Tirmidhi.
[4] Recorded by Abu Dawud and al-Tirmidhi.

6. Thawban ﷺ reported that the Prophet ﷺ said: "If any Muslim says three times, evening and morning: 'I am pleased with Allah as Lord, with Islam as a religion, and with Muhammad as Prophet', Allah would certainly please him on the Day of Resurrection."[1]

7. Abu Hurayrah ﷺ said: "A person came to the Prophet ﷺ, saying: 'O Messenger of Allah, I was stung by a scorpion during the night.' Thereupon he ﷺ replied: 'Had you recited these words in the evening: 'I seek refuge in the Perfect Words of Allah from the evil of what he has created', it would not have done any harm to you.'"[2]

8. Abu Bakr ﷺ said to the Prophet ﷺ: "Tell us a word which we may repeat in the morning, evening, and when we wake. So he ﷺ commanded us to say: 'O Allah! Creator of Heavens and Earth; Knower of all that is hidden and open; You are the Lord of everything; the angels testify that there is no god but You, for we seek refuge in You from the evil within ourselves, from the evil of the accursed Devil and the evil of his suggestion of partnership with Allah, and that we earn sin for ourselves or transfer it to any Muslim."[3]

9. Anas ibn Malik ﷺ reported that the Prophet ﷺ said: "If anyone says, in the morning or evening: 'O Allah! In the morning I call You, the bearers of Your Throne, Your angels and all Your creatures to witness that You are Allah (God); and there is no god but You, and that Muhammad is Your Servant and Messenger,' Allah would emancipate a quarter of him from Hell. If anyone says it twice, Allah would emancipate half of him. If anyone says it thrice, Allah would emancipate three quarter of him. But if he says it four times, Allah would emancipate him (completely) from Hell."

10. 'Abdullah ibn 'Umar ﷺ said: "The Messenger of Allah ﷺ never failed to utter this supplication, in the evening and morning: 'O Allah, I ask You for security in this world and the Hereafter: O Allah! I ask You for forgiveness and security in my religion and my worldly affairs, in my family and my property; O Allah! Conceal my fault (or faults, according to 'Uthman's version), and keep me safe from those things

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[1] Recorded by al-Tirmidhi.
[2] Recorded by Muslim (17/32 *Sharh* al-Nawawi).
[3] Recorded by Abu Dawud and al-Tirmidhi.

which I fear; O Allah! Guard me from in front of me and behind me, on my right hand and on my left, and from above me; for I seek in Your Greatness from receiving any unexpected harm from below me!"[1]

[1] Recorded by Abu Dawud, Ibn Mājah, al-Hākim and al-Dhahabi.

Finally: You should know your enemy

This is some information about your arch enemy, may the curse of Allah be upon him:

Name: Iblis

Place: the hearts of the negligent, heedless, careless, etc…

Clan: *tawagheet* (plural of *taghut*: any enemy of Allah)

Eternal residence: Hell (what an evil destination!)

Status: *fasiq* of first degree.

Regions: places where the Name of Allah is not mentioned.

The route of his journey: deviated.

His capital: wishes and desires.

The place of his gathering: the markets.

The enemies of his journey: Muslims.

His sign: sewage.

The emblem of his work: hypocrisy is his ethics.

The colour of his work: any colour, according to the place.

His spouses in the world: the half-naked women of mankind.

His favourite people: those who are negligent of remembering Allah.

What disturbs him: seeking forgiveness.

His writings: tatoos.

His home: bathrooms/toilets.

His character: unsteady (wavering), according to his benefit.

His first appearance: the day when he refused to prostrate to Adam.

His friends (allies): hypocrites.

The source of his provision: unlawful wealth.

His operations room: impure and defiled places, and places of sin.

His services: enjoining evil and calling people to it.

His commands: to follow sins and vice.

Religion: *kufr* (polytheism)

His profession: the general manager of those who have earned the Anger of Allah, and those who have gone astray.

The period of his service: until the Day of Resurrection.

The destination of his journey: Hell

The trade revenue: end in smoke.

His companions on the journey: the devils among Jinn and mankind.

His colleagues at work: those people who stay silent about the truth (does not reveal the truth).

His mode of transport: telling lies.

His wage: him and his followers are well supported.

His means of communication: slander, calumny, and spying.

His favourite dish: the flesh of corpses (i.e. slandered people)

Whom he fear: a believer who is fearful and mindful of Allah.

His most hated people: those males and females who remember Allah.

His defence: the scheming of Satan is feeble.

His allurements: women.

His hobbies: misguidance and deception.

His wish: to make all mankind disbelievers.

His end: the Day of Reckoning.

His most favourite activity: To see homosexuality spread among people.

The secret word of his followers: "I" the term of proud and haughty people.

His entertainers: male and female artists.

His promises: poverty.

The thing that makes him cry: numerous prostrations.

Conclusion

The first book of this study ends with these previous information about Satan, and if Allah wills, it will be followed by the second book which will tackle the following subjects:

1. What is sorcery, and what is its reality?
2. What is the Islamic Judgment with regards to a sorcerer?
3. Types of sorcery, and whether or not it is lawful to dissolve and break sorcery with an act of sorcery?
4. The method of annulling any type of sorcery with the Qur'an, Sunnah, supplications and invocatons of Allah.
5. Breaking cryptic magical characters, and exposing the signs of polytheism within them.
6. Recording of admissions of some of the Jinn who used to work with some sorcerers, and who then repented and embraced Islam.
7. The shields of spouses before they consummate a marriage.
8. Types of knots a man has against his wife (the binding) and the manner of undoing each type with the Qur'an, the Sunnah and supplications to Allah.
9. The method of annulling the sorcery of the sorcerer before and during its course.
10. The protective shields against sorcery.
11. Envy: its reality and cure.
12. The reality of what is called: the appearance of spirits, and the way to nullify it.

13. Some secrets about the soothsayers and charlatans.

14. Hypnotism. How does it take place? Its reality? And how to nullify it?

I ask Allah ﷻ for His success, Support, and Guidance. He ﷻ is our Supporter and Protector.

All Praise to Allah ﷻ. I testify that there is no god worthy of worship but You (Allah), and I seek Forgiveness and Repentance from You, Alone.